THE

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THE TENTH ANNIVERSARY.

We have increased the number of pages, and also delayed the publication of the Magazine for this month, in order to furnish our readers with an account of the anniversary exercises of the Society, which have been held in this city since the Magazine for May was issued. We trust that the objects sought by the delay will be a satisfactory apology for its occurrence. We devote the greater part of our room to the anniversary services, and the Report of the Directors, somewhat abridged, for the year just closed.

THE ANNUAL SERMON.

The usual anniversary exercises of the Society were commenced on Sabbath evening, the eighth of May, in the 13th-street Presbyterian Church (the Rev. Dr. BURCHARD's) in this city, with a sermon by the Rev. N. S. S. BEMAN, D. D., LL. D., of Troy, N. Y.

A considerable time before the hour appointed for the services the house was crowded to its utmost capacity, with citizens and strangers of the most respectable classes of society, who were anxious to enjoy the benefits of the occasion, and many who came to the house went away, not being able to gain admittance.

The text on which the sermon was founded was Romans, 1 : 14, 15, viz :

"I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

It was an able, appropriate, and eloquent discourse, adapted to convince, and also to move the judgments and hearts of the hearers, and to engage them to renewed zeal and activity in the sacred cause for whose elucidation and promotion it was preached. The following outline may serve to give a general view of the train of thought pursued by the preacher. He commenced by saying :

"It had been often said, in reference to Christian missions, 'the field was the world;' and the thought here embodied, when connected with such enterprises, was a sublime one, and this presentation of it could not fail to awaken a thrilling interest in the heart of any one who believed that Jesus Christ is to have 'the

heathen for his inheritance, and the uttermost parts of the earth for his possession.'

"There was something in the term 'world' that filled the mind, It was not a province, a kingdom, an empire, or a continent, but the great globe itself. They had this vast field, covering the surface of the magnificent floating ball where they then stood, to bring under Christian culture, and to transform this desert into the garden of the Lord. But, to change the symbol, he would present the world in another aspect, viz: as the field of conflict, where lawless and bitter passions now run wild and war upon God and man, until they should be conquered by the power of love, without bloodshed or violence, and peace and happiness should reign on earth until the end should come. In all this they had a picture which was morally sublime, and they waited in the patience of hope for its jubilant approach—the good time coming.

"The question, however, naturally arises, what has the church of Christ been doing for the past fifty years in the missionary field?

"The Christian had often wept as he gazed on the heathen—the one thousand and one hundred and fifty millions, who people this vast field, the world, and of whom six hundred and seventy millions are pagans, having no hope and without God in the world. Could the blood-washed church stand still and see these millions perish? It could not be. Every effort for their rescue from endless misery must receive the sympathy and support of every friend of the Gospel. So, also, in reference to Home Missions, The Gospel must be encouraged and supported in the West. But there is a third kingdom which has been greatly neglected, but which now demands special attention, and which is the theme of this discourse.

"The Roman Catholic population of the world as a missionary field.

"(1.) These people need the Gospel.

"This necessity lies at the basis of every missionary effort. If the physical and religious condition of these people should receive damage rather than benefit from the Gospel, as infidels had affirmed of the heathen, then Christian missions would be a thankless gratuity, if not an absolute absurdity, and would bring nothing in their train but affliction. Neither of these things could be said of the Roman Catholics, who fill so large a space in our world, for they had not the Gospel. He made no apology for the utterance of this plain truth. It did not need to rest on mere assertion, proofs unnumbered clustered all around. All that was necessary was an eye, ear, ordinary understanding, and honest heart, to perceive that it was not the Gospel taught by Jesus Christ and his Apostles.

"When a person crosses the line which separates a Papal from a Protestant country, he was half way on his journey toward paganism. Not only were the churches, but the rural districts, filled with the abominations of idolatry. 'Mary' was the grand object of homage. Her images were even to be seen at the corners of the streets; she was more frequently the object of prayer and praise than God himself, and she was the grand motive-power in the redemption and salvation of souls. Papal countries had no Sabbaths! Certainly, religious rites were performed on the first day of the week, but the remainder of it was given up without restraint to amusements, which were always secular and often debasing. In Mexico and South America gambling was tolerated; and the priest, even, lays away all that is holy to him, his consecrated garments, and takes his chances, soon distinguishing himself as the ringleader of abominations. There was no fancy in this; the half was not told; he had indulged in no exaggeration, he had used no artistic coloring. Look at their industrial and material prosperity; they had never been the growth of the Romish faith. A large proportion of her subjects could neither read nor write. It was so in Ireland, in Italy and even among the Catholics of this country.

"(2.) In the second place, the missionary field is a large one. According to the last statistical tables, 676,000,000 were heathen, which is considerably more than one half

the human race now living; and this dreary, cheerless waste had to be reclaimed, cultivated, and subdued. Protestant Christians, he said, numbered some 90,000,000; Catholics numbered some 170,000,000, nearly double the number of nominal Protestants. All these, he said, needed the Gospel in the same sense that the Pagans do; they had no Gospel ministry, and, as a general thing, they had no Bible. The masses had never heard of such a book in Roman Catholic countries.

"(3.) In the third place, this missionary field is open and accessible. Little progress can be made and nothing done effectually until this is clearly evinced.

"(4.) In the fourth place, this field of missionary labor has been greatly neglected: but Christian enterprise has been awakened, the star of hope has risen, and a brighter day dawned; and, God willing, we intend to do them good.

"(5.) The cultivation of this field is most intimately connected with the salvation of the heathen world. It is a matter of unspeakable joy that we have one noble Society prosecuting this work—THE AMERICAN AND FOREIGN CHRISTIAN UNION. A Society, though among the last in its formation, not the least nor last in importance—a Society ready, like Paul, to say, I am ready to preach the Gospel to you that are at Rome also—a Society like Benjamin the youngest, yet one that we sincerely hope will receive from the churches *Benjamin's portion*."

ANNIVERSARY EXERCISES.

On Tuesday morning, the 10th of May, the anniversary exercises were resumed in St. Paul's Methodist Episcopal Church, on the corner of the 4th Avenue and 22d-street. At the appointed hour, 10½ o'clock A. M. the President of the Society, the Rev. THOMAS DE WITT, D. D. took the chair and called the meeting to order.

The house was well filled. A large number of clergymen were present, and also many other friends of the cause from different parts of the United States.

The exercises were commenced by the audience singing the following hymn:

"O Lord our God, arise,
The cause of truth maintain;
And wide o'er all the peopled world
Extend her blessed reign.

Thou Prince of Life, arise,
Nor let thy glory cease;
Far spread the conquests of thy grace,
And bless the earth with peace.

Thou Holy Ghost, arise,
Expand thy quickening wing,
And o'er a dark and ruined world
Let light and order spring.

All on the earth, arise,
To God the Savior sing;
From shore to shore, from earth to heaven,
Let echoing anthems ring."

The Rev. ARTHUR BURTIS, D. D. of the Presbyterian Church, (Old School) Buffalo, N. Y. read the 67th and 122d Psalms, when the Rev. JOHN N. McLEOD, D. D. of the Reformed Presbyterian church in New-York, led the meeting in prayer.

Mr. EDWARD VERNON, the General Agent, read the Treasurer's report, as approved by the auditors, and which may be found at the end of the Report of the Directors, on a subsequent page.

An abstract of the Report of the Directors was then read by the Rev. A. E. CAMPBELL, D. D. one of the Secretaries of the Society, at the close of which the Rev. THEODORE L. CUYLER, of the Reformed Dutch Church of this city, moved the following resolution, viz:

"*Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and published under the direction of the Board."

Mr. Cuyler supported this resolution by a very interesting and excellent speech, which occupied nearly half an hour in delivery, and was received by the meeting with much satisfaction. We give the following

account of it as reported in one of the daily newspapers of the city:

"Mr. Cuyler proceeded to address the assembly at some length. He congratulated the Society upon the manner in which it had been conducted for the past year. He considered the Society might be compared to fire—admirable when in safe hands, but perilous and mischievous when in wrong hands. The proper manner to reach Romanists, was not by abusing them and launching imprecations upon them. He would offer a resolution, which he considered to express the moral fundamental principle upon which this CHRISTIAN UNION acts and does its work:—

"'*Resolved*, That while we hate Romanism, we love the Romanists.'

"That was the simple cardinal principle of the AMERICAN AND FOREIGN CHRISTIAN UNION—the very principle of the Father of all, who hates sin, yet loves the sinner and seeks to save him from his sin: and the only way to reach Romanists was through the new commandment, 'Love one another.' He questioned whether Protestant England ever did much for Catholic Ireland, until she began to give her the means of education, and granted her that great boon of Catholic emancipation. Then England won the heart of Ireland, and within a short time one hundred thousand Irish Catholics had become evangelized. Fifteen years ago that would not have happened; but there were persons now present who would probably live to see the majority of the population of Ireland standing up in the liberty of God. But this must be done by the spirit of love.

"Romanism must be met and conquered here. It is brought here by ship-loads and dumped upon our wharves. But so long as the atmosphere of America was kept Protestant, evangelical, truly Bible Christian, we should be an overmatch for all the Romanism of Europe. It could not live here, so long as we kept our religious atmosphere pure.

"It was said that this Society aimed to make Protestantism aggressive. Now, Napoleon had said to his soldiers, before one of his great battles, 'Men, if you would get rid of death, drive him into the enemy's ranks.' Napoleon understood human nature well; and if we would succeed, we should drive death into the ranks of the enemy. Aggressive Christianity is the only Christianity that was worthy the name. We cannot get the start of Rome, in the long-run, until we outwork it. Rome is a tremendous worker. The valley of the Mississippi is as busy as an ant-hill with the Romanists, and they are working there in every way in which they can reach a man. Their schools never die out; their churches are never vacant. Rome never lacks men for her work: if they are not to be found here, Europe will furnish them, able to speak any language that is desired. Rome was to be honored for her earnestness, at least. But she should be met by Protestants. Wherever she established a church or a college, let the Protestants establish a dozen. Let her build her churches and decorate her cathedrals: only let truth and error have a fair field for the encounter, and, as old John Milton said, truth never would come out the worst in the combat. The Romanists were building cathedrals which would become the mountains from which Protestant eagles would take flight. In time great gatherings of converted souls would meet in the magnificent cathedral whose corner-stone was laid here last year by the Archbishop, and would praise God there according to the full light.

"Above all things, this Society aimed to scatter the Bible, that most revolutionary book the world ever saw, containing the very essence of all revolutions and reforms. It was said that the Reformation came from Rome. It came from Luther, and he got it from the Bible. Put a Bible in a man's house, and you have got there the most dangerous enemy to his errors and the most blessed thing for his soul that you can possibly put there. This Society should therefore be sustained, just because it is a great Bible-circulating organization.

"He referred to the spiritual condition of the nations in Central Europe, and stated that the Bible would effect its work there. The tramp of armies and the clash

of arms could be heard there now. War was an awful thing; but deep-seated diseases required often severe remedies. As to this war between France and Austria, he could truly say that he was like the old woman who saw the fight between her husband and the bear—it was the only fight about which he was perfectly indifferent. Let the fight between them go on; Italy would get her rights through their means. Crimean shots and shells made the first breaches in Turkish exclusiveism. So, out of this war in central, Romish Europe, would come agitation of men's hearts, the trampling down of old dynasties, the circulation of the truth, and the spreading of the principles of republicanism, which is but the *avant courier* of the Bible and the Gospel. Let the Gospel penetrate men's hearts everywhere, and then we shall see the beginning of the end."

The resolution having been seconded by Mr. C. T. MALLORY, of the Methodist Episcopal Church, it was adopted.

The Rev. JOHN M. REID, D. D. President of the College at Lima, N. Y. of the Methodist Episcopal Church, moved the following resolution, viz:

"*Resolved*, That the political, social, and religious elevation of the race requires the church of our Lord Jesus Christ ceaselessly to labor to substitute a vital Christianity for that of mere form, and to teach men everywhere that justification is by faith and salvation by grace."

President Reid supported this resolution by a very appropriate and valuable speech, which we regret our inability to give in full to our readers. The following brief paragraphs give a view of the current of thought running through it. He said:

"Forms alone possess no power; vitality, life alone, was powerful. Water in the lake could not drive machinery; it was only after it received motion or life in the stream, and was turned upon the great wheels, that machinery was enabled to accomplish its purpose and to send out its fabrics of beauty and utility. Man, made in God's own image, was of no value until He who made him had breathed into his perfect form the breath of life. Forms were of no value in themselves; there must be vitality somewhere behind them, to render them of worth in any sense.

"The Romish religion was but a form, a mere carcass, and had no power to elevate and save fallen humanity. Wherever it prevailed, squalor, wretchedness, poverty, and ignorance marked its way. As you passed into the light of Protestantism, however, ignorance, degradation, and crime passed away, as clouds before the sun.

"There was this striking characteristic of the Roman religion: there was much of human invention about it—striving, as it were, to improve what God has given us. Human invention could not improve God's works. It was too much like the attempts of modern architects here to improve the light of heaven, by giving us painted windows, shutting out the light of day that was beaming without, while all was gloom and darkness within.

"The forms and ceremonies of the Roman religion were like these painted windows, shutting out the pure light of the Gospel. We could not judge of Rome and its principles entirely by what we see of its operations among us here. Here, she is under the restraints and influences of a pure Christianity, and compelled to be what she would not otherwise be. In some places she refused to allow even her own Bible to be circulated among the people. The nature and spirit of Rome—the genius of her faith—was that of a religion without a Bible. Now, all that was necessary to dispel the gloom that the faith of Romanism spreads, was to bring to bear upon it the pure faith of the Bible.

"President Reid narrated many interesting incidents of his pastorate of a church in this city, during which period a

number of Romanists were added to the church. In conclusion, he said he had come from his quiet home to bid the Society 'God speed.' And in his own behalf and that of his brethren of the denomination of which he was a member, he said to the officers and members of the Society, go on in your great and good work, and we will be with and sustain you in it to the end."

The resolution was seconded by the Rev. Dr. HUTTON, of the Reformed Dutch Church of this city, and unanimously adopted.

The audience then rose, and united in singing the beautiful hymn—

"Blow ye the trumpet, blow:
The gladly sŏlemn sound
Let all the nations know,
To earth's remotest bound.
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Exalt the Son of God,
The sin-atoning Lamb;
Redemption in his blood
To all the world proclaim:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Ye who have sold for nought
Your heritage above,
Come, take it back unbought,
The gift of Jesus' love:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

The gospel trumpet sounds,
Let all the nations hear,
And earth's remotest bounds
Before the throne appear:
The year of Jubilee is come;
Return, ye ransomed sinners, home."

which was performed with deep feeling and happy effect; after which the Rev. P. C. HEADLEY, of the Congregational Church, Greenfield, Mass. offered the following resolution, viz:

"*Resolved*, That the renovation of a corrupt Christianity is the first work of the American churches, for their own safety and that of the country identified with her life, and also in the conversion of the world to Christ."

Mr. Headley sustained this resolution by a brief address, in which he said:

"This resolution, Mr. President, presents the two great aspects in which we are to contemplate the work of the AMERICAN AND FOREIGN CHRISTIAN UNION—its home field and its foreign field—its duty to the great masses of the foreign population that have been for years flocking to our shores, no less than the millions in foreign lands under the influence of a corrupt Christianity—a Christianity only in name, without any of the vitalizing power of Christian truth.

"It is a work not only of great magnitude, but a work which may be said to be emphatically 'the *first work* of the American church'—a work which she owes not only to the people but to herself, connected with her own safety, identified with her *very* life. Who can tell, who can calculate what is to be the final result, if these people are left in their ignorance and error? slaves to a system which binds the conscience in fetters, and makes the man a mere machine, ready at a moment's warning to do the bidding of the priest!

"But the resolution has an eye to the foreign field—that the salvation of the heathen world is most intimately connected with the renovation of those nominal churches—that their senseless and absurd forms is but a caricature of Christianity, from which the heathen turn away in disgust. How, then, can you expect them to be converted, when these corrupt churches block up their way? Would you, then, do them good? Aid this Society in her noble work of imparting to them a pure Gospel, giving your prayers and your cheerful co-operation."

The resolution was seconded by the Rev. R. R. KELLOGG, of the Presbyterian Church (New School) of Lima, N. Y. and unanimously adopted.

The Rev. LEONARD BACON, D. D. of the Congregational Church, New-Haven, Conn. then addressed the meeting.

"He said it need not be supposed that he was about to read the riot act, nor was he going to make a speech: the audience need not, therefore, be frightened away. He had come there to listen to others.

But he had been drawn up on the platform, and after he had been got there, it had been insisted that he should read some resolutions which had been prepared. The first resolution was as follows:

"'(1.) *Resolved*, That in the persecution of the Protestants in various countries of Europe, especially the missionaries of the Evangelical Societies of France and Geneva, with which the AMERICAN AND FOREIGN CHRISTIAN UNION co-operates in the propagation of a pure Christianity and the principles of religious liberty, whereby several of their schools have been discontinued, congregations for religious worship broken up, and some of the Missionaries fined and imprisoned,—the true spirit of Rome is discovered, and a motive of great power is addressed to all nations to guard against her introduction among them. And deeply afflicted by their sufferings for the Gospel's sake, this Society assures them of their sympathy, and prayers to the great Head of the Church, that they may be sustained in the discharge of their duties and maintenance of Christian character, and speedily be delivered from their trials.

"It could not be said that the assertion of religious liberty had been uniformly from the beginning or is now universally the characteristic spirit of Protestantism. Yet when the first Protestants asserted their own religious liberty, that assertion carried with it, by inference, significance, and in its ultimate results, the assertion of religious liberty for the whole world. God had shaped the ends which the reformers roughhewed, and had wrought of their protests results which they in their mere human wisdom could not have anticipated. Now, as a historic fact, there had always been in Protestantism something of the spirit and genius of Popery; but God had been, in his providence and by his Spirit, continually exorcising it and purging it out, and in the end Protestantism would everywhere stand up face to face with Romanism, asserting the principle of the individual conscience and of individual religious liberty.

"'(2.) *Resolved*, That the vigorous and determined efforts made by the Romish church, during the last few years, to extend her power and her influence both in England and America, demand of every Protestant prompt, decided, and Christian measures to protect themselves against her errors, especially as her system of religious teaching is subversive of the fundamental principles of the Gospel of our Lord Jesus Christ.'

"These efforts can be seen all around us, and summon us to renewed and increased efforts for the diffusion of that light which is the only effective antidote to darkness. The next resolution was as follows:

"'(3.) *Resolved*, That the success which has crowned the labors of Missionaries destined to reach the Mahommedan and Pagan mind, through the revival of a pure Christianity among the Armenians and Nestorians, clearly evinces how intimate is the connection between the salvation of the heathen world, and the spread of a pure Gospel among the nations of Europe where a corrupted Christianity now prevails."

"Lately the idea of Christianity in the Turkish empire was beginning to change. He would give one or two instances to prove that assertion. A small body belonging to the Greek church, living in a small city near the head waters of the Jordan, had quarreled with their bishop—for the Arabs were a quarrelsome and factious race, and were as apt to quarrel with their bishops as were Protestants. They concluded to turn Protestants, without knowing what it was, and sent to Beyrout for a missionary to come and tell them what it was. He came and found that their whole idea of Protestantism consisted of three things—to use no profane language, to speak the truth, and not to get drunk. They had undertaken to practise these things, and so far were Protestants. That was an illustration how the presence of a pure, living Christianity operates upon the pagan—Mahommedan, Turk, or Arab.

"What kind of people are these Protestants? was a question asked, somewhere near Constantinople, at the time Protestant-

ism began to be talked of there. The answer from one who had seen them was—'They are a very strange people; I would trust one of them with anything I have; they will not lie, and they will not cheat.'

"Two nominal Christians in one of the bazaars of Aleppo fell into a controversy about some transaction. Finally, one of them charged the other with lying. 'Well,' said he, 'am I a Protestant, that I should speak the truth?' Now, it is this idea of Protestantism, this idea of Christianity that arms it with power. The last resolution was as follows:

"'(4.) *Resolved*, That as the greater portions of Central and South America are now open to Gospel influences, and the work there to be done can be more readily accomplished by a union of the various evangelical denominations than by any one denomination alone, this Society is specially called upon, in the providence of God, greatly to increase the number of her laborers in that field, and to enter on such a system of efforts as will in due time extend the blessings of a pure Christianity throughout the length and breadth of those lands.'

"Dr. Bacon said, the point of this resolution is that which speaks of the union, the co-operation of the various Christian denominations. How much more in accordance with the spirit of the Gospel and the wants of human nature and the world was this, than the centralized, comprehensive government and unity of Rome. Protestantism, by the grace of God, had fallen apart into various churches and denominations, and in that way the spirit of decentralization, the spirit of liberty, became the characteristic of Protestantism. The union and co-operation of these various denominations present that united front which can go into such lands as those to which this resolution refers, in the assurance of success and of ultimate conquest and dominion."

The resolutions were seconded by the Rev. NATHAN BANGS, D. D. of the Methodist Episcopal Church in New-York, and were unanimously adopted.

The audience then united in singing the hymn—

"From all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more."

after which the apostolic benediction was pronounced by the Rev. Dr. Bangs.

The Society then proceeded to the transaction of the usual annual business, when the minutes of the last annual meeting were read and approved.

The vacancy in the Board of Directors was filled by the election of the class which will hold office for the next succeeding four years, and whose names appear in the proper place in the list of Directors.

Several Vice-Presidents were also elected, whose names are inserted in the list of Vice-Presidents.

A vote of thanks to the Rev. Dr. BEMAN was passed, for his very excellent and appropriate discourse delivered before the Society on Sabbath evening, the 8th inst. and a copy was requested for publication.

Votes of thanks to the various speakers on the occasion were then passed, and also to the trustees of the church, for its use for the meeting.

Having directed the first meeting of the Board to be held on Thursday, the 19th inst. at their office in Chambers-street, at 4 o'clock P. M. and after that on their own adjournments, the Society, on motion, adjourned to meet on Tuesday preceding the second Thursday in May, 1860, in the place to be determined hereafter by the Board of Directors.

We subjoin here an abridgement of the Tenth Annual Report.

TENTH ANNUAL REPORT.

In coming on this anniversary occasion to meet the patrons of the AMERICAN AND FOREIGN CHRISTIAN UNION, and review the proceedings of the year which has just come to a close, the Board of Directors cannot conceal it that they are oppressed with a feeling of sadness, notwithstanding the numerous causes for thanksgiving, which they recognize and gratefully acknowledge, in connection with their labors during the time.

They deem it to be their duty, therefore, to speak, at the commencement of the report which they are required to make, of the chastening of the Lord with which the Society has been visited since the last annual meeting, and which is the cause of their grief.

Mr. ANSON G. PHELPS, a beloved member of the Board—the excellent Treasurer, the ardent friend, and munificent patron of the Society, is no longer with us. He had been with us from an early period in the Society's history. From May, 1851, he had been the Treasurer, and managed, to a great extent, the fiscal department. By his judicious counsels, his prompt and efficient action, he had won the esteem and confidence of his brethren of the Board, and they had come to rely, to a great extent, upon him in all matters appertaining to the welfare of the cause.

His presence at the last anniversary, his engagement in the business transactions with the same zeal and earnestness as on former similar occasions, gave promise of his continuance, quite as full of encouragement as that of any other member. But it pleased the Great Head of the Church, for reasons which, though inscrutable to us, are doubtless wise and good, to call him away from his earthly labors to his heavenly rewards. On Tuesday evening, the 18th of May, just one week from the last anniversary of the Society, Mr. Phelps died. His illness was short: his departure was unexpected.

At any time, and in any circumstances, to be bereft of such a friend is a calamity of no ordinary severity, and the wound it inflicts requires a long time to heal; and there are few, when such are withdrawn, to come forward and well fill the place which their removal has made vacant. At that time, and in the existing state of things, when Mr. Phelps was removed from us, there seemed, to human view, peculiar reasons, and many of more than ordinary weight, to plead for his continued presence and the exertion of his effective agency. His withdrawal, therefore, was all the more afflictive, and a lively sense of the loss sustained has survived the changes of time, and still holds a place in the hearts of the members of the Board. Much, however, as they have felt the severity of the stroke which God, in the infinite wisdom and goodness which mark all his proceedings, has been pleased to inflict, they have sought to guard against murmuring, and to bow with becoming submission to the afflictive visitation.

In their official capacity the Board attended the funeral of Mr. Phelps, on Thursday, the 20th of May, at the Mercer-street Presbyterian Church, at which place during his life he was accustomed to worship; and the Rev.

Dr. De Witt, the President of the Society, took part with the pastor of the church, and other clergymen, in the exercises of the mournful occasion.

Subsequently the Board, at its meeting, adopted the following preamble and resolutions, in relation to the bereavement they had suffered, viz :—

"WHEREAS, God, in his wise providence, though inscrutable to us, has been pleased to remove from the scene of his earthly labors our highly esteemed and excellent Treasurer, Mr. ANSON G. PHELPS, a man greatly endeared by familiar intercourse and association with us as an officer of this Society for the last seven years, who has given us so cheerfully of his time, his influence, and his wealth, therefore—

1. "*Resolved*, That though cut down in the midst of his days, and apparently when his efforts in the cause of Christ were greatly needed, still we render devout thanksgiving to God that his life was spared so long to us, to his friends, and to the cause of the Redeemer, and we rejoice in the assurance that *our loss*, *great* as it is, to him is unspeakable gain.

2. "*Resolved*, That while we deeply lament his death,—on our account, not on his,—and scarcely know where to turn our eyes for a successor, blessed with wealth and a heart as prompt and ready to respond to every call of benevolence, yet we cherish the most profound respect for his many virtues as a Christian and philanthropist, and shall ever remember with devout gratitude his undeviating attachment to this Society, manifested both by his publications and the bestowal of his wealth.

3. "*Resolved*, That we hereby tender to his afflicted family and friends our heartfelt sympathy in this time of sadness and of sorrow, and our prayer is, that this dispensation of divine providence, though grievous at the present, may work out for them a far more exceeding and eternal weight of glory.

4. "*Resolved*, That a copy of these resolutions be sent to his family, and also published in our Magazine."

In this connection it is in place to state, that in his last will and testament, Mr. Phelps generously provided, by a specific legacy of $12,600, for the liquidation of the debts remaining on the Society's house, No. 156, Chambers-street, in this city, which, when received, will give to the Board a very valuable property, advantageously located, in which they may conduct the business of the Society permanently without costs.

Early in the autumn the Board had their hearts again saddened by the sudden decease of one of the most devoted laborers in the service of the Society—the sister of Miss MELINDA RANKIN, her assistant teacher in her "Female Seminary" at Brownsville, Texas. For several years Miss Rankin had taught in that seminary, and, with her sister, had done much for the improvement of the Mexican population in the town and vicinity. She had taken great interest in the intellectual and religious education of the girls of indigent Mexican parents who were admitted into the seminary, and had come to be regarded, in respect to the management of the establishment, as almost indispensable.

While her elder sister was constrained, on account of ill-health, to come to the north and spend the months of the last summer there, she remained in charge of the seminary, and conducted it with great energy and propriety. But in September, the yellow fever, which prevailed so extensively over large portions of the

southern country, and swept many of the inhabitants into the grave, made its appearance in Brownsville, and did its work of death in many families. On the 17th day of September she was taken sick, and died the second day following. In this event, the Board can but feel that their loss is great—their affliction severe. Few of like spirit—so self-sacrificing—devoted to missionary labors, and so well adapted to perform them, can be found, who, for the sake of the cause, would cheerfully give up the comforts of a well-furnished home, and the pleasures connected with a life of ease in well cultivated society, and go to remote borders of our land, there to labor in order to enlighten and reclaim the ignorant, the degraded, and superstitious among the disciples of the "Man of Sin."

On her account, however, the Board cannot mourn. Her end was eminently peaceful, and she was sustained in the moments of her dissolution by the well-founded hope of a blessed immortality. Their loss, they are persuaded, is her eternal and unspeakable gain.

The Board are called also to notice the decease of three of the Vice-Presidents of the Society, viz: Hon. William Jay, of Bedford, N. Y.; Rev. Reuben Post, D. D., of Charleston, S. C.; Rev. Henry Mandeville, D. D., of Mobile, Ala.; and one of the members of the Board of Directors, the Rev. H. V. D. Johns, D. D., of Baltimore. These friends of the cause can take no more part with the Society in its works, and the Board lament their absence; but they mourn not as those who have no hope, for the deceased were long numbered among the eminent "sons of God," and they have doubtless gone to be numbered with those who compose the church triumphant, and who have ceased from all earthly labors.

By the deaths which have fallen upon their number, and the band of laborers connected with the Society, the Board are strongly reminded of their own mortality, and they desire to be prompted by them to greater diligence in the discharge of their duties, and to more earnest and importunate prayer that the Divine Redeemer would raise up other and sufficient laborers, and thrust them into the great and wide fields which are "white already to the harvest."

It is with unfeigned pleasure that the Board are enabled to state that no other deaths have occurred among the officers of the Society, or its missionaries either in the home or foreign field, so far as is known to them, during the past year. The lives of all the others have been preserved, and they have been enabled to prosecute their duties in their respective spheres.

Turning from these painful considerations, the Board would call attention to a few things still preliminary, yet whose comprehension is necessary to an adequate and proper view of the cause in which the Society is engaged. Some of these things, at least, in some of their relations, they have taken occasion to show before; but they are still crowded upon their observation, and remain unchanged, except in such traits as render their contemplation by THE PEOPLE the more important, and imperatively urge their reiteration.

1. Prominent among these things, and worthy of the first place in the catalogue, is the unprecedented activ-

ity at the present time of the Roman See.

Since the days of the world-renowned Reformation, Rome has not manifested such earnestness in obtruding her presence, seeking to augment her influence, and to establish her dominion everywhere, as during the past year. While within her own accredited domain, among the nations and tribes that have accepted her religion and acknowledged her right of control, she has not been, in years past, inattentive to the maintenance of her sway; and since the revival of the order of the Jesuits, in 1814, she has been gradually increasing her zeal and measures to keep good her position, and even extend her dominion into new places; she has given special attention and made extraordinary efforts in regard to the more than *one hundred and sixty millions* of the race who are the descendants of the "schismatics" and "heretics" of the ninth and sixteenth centuries, and who have repudiated her claims to supremacy and abjured her communion. Each year, of late, an *advance* has been made on the preceding time in her efforts in Protestant territories, and in no former year has she done more than in the last to embarrass their institutions, deceive the unwary, and, through her sorceries, get herself into favorable notice, and to entice the multitude into her corrupt and ruinous fold.

England and the United States, the two great bulwarks of civil and religious liberty, have been the chief objects of her solicitude and care; and to distract their counsels, to create dissensions, to divide their action on matters of moment, in order ultimately to profit by their differences, she has labored with almost superhuman energy, with ceaseless vigilance, and untiring industry. In each of these nations she has multiplied her priesthood, her orders of monks and nuns, her monasteries, nunneries, schools, colleges, church edifices, newspapers, festivals, processions, and other instrumentalities, by which to push herself and her religion into notice, become recognised before the laws, and to put out the light of evangelical religion within them.

By intrigue, artifice, and perseverance in her ways, she has gained a more favorable position in England within the past year than she has had there since the days of Henry the Eighth. From the public treasury of the nation, her colleges for the training of her priesthood, and her schools for educating her children in her forms of faith and worship, have received very considerably increased support, and the numbers of her adherents have been augmented, not merely by individuals from the various classes of operatives, but by persons from the different ranks of the nobility, as well as by converts from the ministry of the Established Church.

In the United States she has not been less vigilant, industrious, and persevering. Besides founding her own institutions, accumulating in the hands of her bishops an immense property in church edifices, parsonages, burial-grounds, and other forms of wealth, sufficient to compete strongly and for a long time with state governments on questions where her interest prompt her to resist the legislative, judicial, or executive departments, and placing herself so as to attract the attention, and render her favor the object of desire on the part

of rival political parties; she has engaged with much more than ordinary force in efforts to discredit, embarrass, and ultimately to destroy our public schools, which, next to the religion of the Gospel, are a principal source of our national prosperity and happiness. These schools are alike open to all—to the children of the poor as well as to the children of the rich—without charge, and without subjecting the pupils to any political or religious tests. The violent assault upon them which was renewed during the year, acquires importance and is especially worthy of attention, as it is the result of an extensive and well-adjusted combination among the priesthood for the purposes which the acts themselves indicate. The order from the Vatican to every Papal official in our country amenable to the powers resident in the "Eternal City," touching the conduct to be observed towards the schools, runs in this language, viz:

"Employ all your influence, make all efforts, in order that in those schools the students may be in everything conformed to the rule of the Catholic doctrine."

Nothing, then, short of the conversion of our schools into Papal seminaries to teach the Papal catechisms and other formularies—the superstitious notions, idolatrous practices, and anti-scriptural dogmas, which may conform the students to the "Catholic doctrine," may be expected to end the controversy, so far, at least, as the cabinet at Rome can control and continue it.

It is instructive, in respect to the nature and spirit of Romanism, to observe the changes in their objections which the hierarchy have made against the schools; and yet, when the ground of the objections is removed, to see them still continue their opposition. This first objection was the "sectarian" character of the schools,—sectarian simply because the Bible, without note or comment, was read in them daily at the opening and the close! When that exercise, through their procuring, was dispensed with in some schools, then, as if horror-struck at the impiety, they objected to them as "Godless!" When their own version of the Bible (the Douay) was proffered as the version to be read in the schools, it was refused! In these facts and proceedings there are manifested not only Rome's duplicity and disregard of the principles of common morality, but her deep hostility to popular education, and also to the Sacred Scriptures.

2. The intolerant and persecuting spirit of Rome, manifested more openly, and with less effort at disguise or concealment than formerly.

Consequent upon her doctrine of "infallibility," are her dogmas touching the rectitude of her intolerance of any and all creeds and forms of worship besides her own. Through the force, however, of popular opinion or Governmental provisions, in some countries and for some periods of time a suspension of acts of oppression on her part has obtained. But it has obtained only to be dispensed with when opportunity shall favor it, or her interest may seem to demand it. The call for dispensing with it seems in her estimation to have been made with great emphasis of late, for she has responded to it with remarkable energy and zeal.

In France few of the Protestants

who in anywise were in her power, whether of the reformed churches, which were recognised by the Government, or of the independent churches, who were comparatively unprotected, have escaped oppression. The Society of St. Francis De Sales, organized in December, 1857, to arrest the progress of Protestantism, and presided over by a distinguished functionary of the Roman See, has been true to its object, and during the last year done a large business in its line. Through the local police and parties in the Roman Catholic interests, Protestant assemblies for worship have been broken up, pastors, evangelists, and others have been arrested, fined, and imprisoned, churches have been closed and schools disbanded, and various other evils have been inflicted. So severe and protracted have been the intolerant proceedings, that an intelligent pastor from the capital of that empire, in a letter addressed to the Board in the month of November last, said :—

"Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as now. Since the last tour of our Emperor in Brittany, in which his generosity and good will toward the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever. . . . . The Bishops exert a powerful and unceasing pressure on the Prefects, and new facts of intolerance are taking place every day."

In the Roman Catholic districts of Ireland many scenes of violence against the Protestants have been enacted. In Belgium their meetings for worship have been disturbed, and measures employed to injure them in character, person, and estate. In Piedmont, Austria, and some parts of Germany, they have been subjected to many and severe privations. While in Italy, Spain, and Portugal, the surveillance to which they have usually been subjected has been rendered much more exact and humiliating.

And while the sense of our nation, as well as the genius of our Government, is strongly in favor of liberty, civil and religious, in the fullest measures, and a course on the part of public functionaries or others in practical life adverse to this sense would infer in them not only extraordinary assurance, but other qualities very offensive, still the outcroppings of that spirit in the Romish community in the United States have been numerous, distinctly marked, and in some cases not only unchristian, but extremely bold, tyrannical, and oppressive. Such and so numerous have been the instances of intolerance and oppression, by those in stations of superiority, towards those in places below, as to evince a conviction on the part of the perpetrators that they occupied a very strong position, not merely in their own communion, but in the community around them, and also to demonstrate the genuineness of the Papal plant that is growing in our soil—that Roman Catholicism in America is the same in nature as it is in Italy or Spain, and wants but the surroundings of those countries in order to manifest here the same spirit of crushing intolerance.

In illustration of this statement there might be given many cases in which Roman Catholics, converted to Christ in the United States, and desirous of connecting themselves with some evangelical denomination, have been, by their former co-religionists,

visited with treatment unjust, cruel, and exceedingly painful to bear.

But we pass by these cases, and mention a notable one of recent occurrence, connected with the suspension of the Rev. ALFRED J. DAYMAN, a Romish priest, from the functions of the Papal ministry within the limits of his jurisdiction, by the Rev. John Hughes, D. D., Archbishop of the province of New-York, and which has been noticed by some portions of the public press. It is marked by peculiar severity, and strongly prompts the inquiry: Where are we, and in what age are we living? The act seems more in keeping with Spain or Italy, than with America; and with the darkest moments of the "dark ages," than with the light of the nineteenth century.

Having removed Mr. Dayman from his place as a priest, ministering in one of the churches in the city of New-York, and, as it is affirmed, not for any moral obliquity, but for a too faithful exposure of the characters and lives of some of the Romish priesthood who were dead, on the 10th day of April last he issued against him the following remarkable interdict, which, if observed and obeyed by all under his jurisdiction, must reduce the object of his displeasure to the most painful extremity. It must cut him off from all expressions of sympathy, and from the reception of even the things necessary to his existence. By its language none may contribute, solicit, request, or accept of any money for his relief, on pain of censure, from which none but the Archbishop can absolve them while he lives, and none but his successor after his death. The interdict reads thus:

"PROCLAMATION.

"I proclaim and ordain that if any clergyman or lay person shall contribute, solicit, request, or accept of any money for the relief of the Rev. Mr. Dayman, after their having a knowledge of this prohibition, they, and each of them, shall thereby incur, *ipso facto*, the censure of irregularity, from which they cannot be absolved except by myself during my lifetime, or by my successor after death.

† JOHN, ARCHBISHOP OF NEW-YORK."

Such an act of ecclesiastical despotism, accompanied with such instructions and *threats* to enforce its support, are a comparative novelty in our land, and, we think, would not have been ventured upon by any Romish prelate a few years ago. But it serves now not only to develop the nature of Romanism, but to mark a stage of its advancement in our republic, and we chronicle it for these two-fold ends.

We may add that the case of the Jewish child, Edgardo Mortara, which we have noticed fully elsewhere, torn from his parents and detained in a Romish monastery for the accomplishment of the purposes of the priesthood, though displaying a heartlessness and cruelty which words can illy represent, conveys but a true picture of the system of religion of the "Man of Sin," gives warning as to what may be expected of it where it is in power, and appeals to the purest and most sacred sympathies of every parental heart to guard against and to do all that can be done to remove it entirely from the earth.

3. In this connection, it is appropriate to advert to the course pursued by Rome in relation to evangelical missions on heathen ground.

The adverse and corrupting influences of the Papacy in former times

on Pagan ground, conforming the teachings of the Gospel to the traditions and idolatrous views and usages of the degraded heathens, are matters of history. And the opposition which Papal missionaries have made more recently, at mission stations, to the propagation of a pure Christianity is known and deplored by many of the friends of the Redeemer. But it seems not to be generally apprehended.

Within the past year the opposition has been very widely extended and marked in its character. To India, Burmah, and China large delegations have been sent. And it is worthy of observation, that the measures for occupying those regions were resolved upon by Rome, just when the Christians of England were rousing themselves to diffuse throughout them, in a more effective manner than formerly, a pure Christianity, and also when some of the American churches were engaging with special interest in the same service. From her past history, it is most painfully clear that she cares little for the spiritual welfare of Mahommedans, Pagans, or Jews. She has never imparted to them a pure Gospel, and now she has no wish to do it. She hates the light, and her gigantic efforts are aimed at its extinguishment. Its general diffusion she knows will prove her death.

To Western Africa a bishop has also been sent, to counteract with his associates there the good work begun by the English church at Sierra Leone. To give efficiency to the operations to be conducted in Africa, two colleges are being established in Spain, where negro youths are to be trained up for the Papal priesthood, and then sent back to that land to do the work of the "Man of Sin."

To Australia, Rome has also sent large forces for the same purpose. Already there are bishops in Victoria, Sydney, and Adelaide; and steps have been taken to send other bishops to five of the principal towns of New South Wales. On this subject—the spread of the Papacy and its opposition to evangelical missions—that veteran missionary at the Sandwich Islands, the Rev. Titus Coan, in a letter addressed to one of the Secretaries about the middle of the last year, said:

"I feel what you say on the revival and spread of the Papacy. It is a painful truth, that that dreadful system still possesses all the vitality of the 'beast,' which lives in spite of its deadly wound. No false system on earth can compare with it in tenacity of life or in dogged persistency of purpose. . . . . *It is my decided belief that it is now the most formidable obstacle to the progress of truth and the spread of vital godliness in our world.* It is an extinguisher of light, a disturber of peace, and a destroyer of souls. It has had a painful history at these islands and a deadly one at the Society group. It is now opposing our mission at the Marquesas, and, like a jackal, it will follow the Redeemer's army into all climes."

4. The developments in relation to religious liberty.

Since the failure of the declared friends of civil and religious liberty to establish, consequent to the revolutions of 1848, in several countries of Europe wise and equitable governments, there has been a tendency on the part of most of the rulers on the continent to circumscribe the limits of freedom, and to attempt to bind more closely the consciences as well as the persons of their subjects. For

the accomplishment of this object the Papal hierarchy have been largely employed, their own system being modeled on the plan of the most absolute despotism. They have therefore had much to do in tightening the cords of despotic rule, and removing from the people the use and enjoyment of those religious rights which are natural, and which the Creator and common Father of us all designed every member of the human family to exercise and enjoy. And this tendency to this kind of action has suffered no abatement during the last year. It has rather been increased, and produced in France, Austria, Bohemia, and elsewhere, very strong feelings of dislike and earnest and decided expressions of remonstrance. In one remarkable case in Austria the remonstrance was signed by more than *five hundred* of the subordinate Roman Catholic priests. These instances of intolerance have called forth much effort, on the part of the friends of religious liberty, and we cannot doubt that they have done much to avert the progress of intolerance and secure a mitigation of suffering, if not the full recovery of the rights which had been withdrawn.

But we are compelled to say, and we do it with a sense of humiliation, that the denial to their fellow-citizens of the rights of conscience and of worship, in other words, of religious freedom, has not been confined in Europe to Papal Governments alone. Protestant Sweden has taken part in it, and by a recent act covered herself with reproach, as well as grieved the friends of evangelical truth in this regard in all parts of the world. Early in the year, by a decree of the Royal Court at Stockholm, the capital of the realm, six women, worthy subjects, (and guilty of no other crime,) were banished from the kingdom, and their estates were confiscated, because, in obedience to the dictates of their consciences, they had withdrawn from the established church (Lutheran) and attached themselves to the Roman Catholic organization.

Deeming it their duty, as it is an important part of the business of the Society, according to its constitution, to "diffuse and promote the principles of religious liberty," the Board called a public meeting, which was held in this city on the evening of the 11th of November last, to consider what measures, if any, might properly be taken in respect to the case. At that meeting a memorial to his majesty the King of Sweden, representing the views of the memorialists, their sympathy with the "banished," and asking their recall, was adopted. The memorial was signed by a large number of the most distinguished citizens of different States in the Union, including Governors, Judges of Civil Courts, lawyers, merchants, divines of various denominations, and others in various spheres of life, and forwarded to the American Minister at Stockholm, with a request that he, as a friend, and in his private capacity, would deliver it to the proper authority, that it might come into the possession of his Majesty, to whom it was addressed.

Although we have no direct communication from the royal court in regard to the memorial and its design, the Board have reason to believe that the effort is by no means lost to the cause of religious freedom. The influence of the meeting, of the valuable addresses delivered by gentlemen of distinction, of the pulpit

and the bar, who kindly rendered their aid, is by no means lost to our own country. The effect is good ; and the friends of liberty in the kingdom of Sweden have been encouraged, and discussion has been quickened there and extended among all classes. The King is known to be favorable to a modification of the laws relating to the subject of religious freedom, and we can but hope that God, in his providence, will overrule this instance of oppression to the furtherance, not only in Sweden but elsewhere, of the interests of the cause for which we labor.

It is interesting to know that one of the results flowing from this act of the Court at Stockholm, and the consequent discussions and acts, is the calling of a great meeting to be held at Lund, one of the principal towns of the kingdom, for the discussion of religious topics, in the beginning of July next. To that meeting Christians from foreign parts are invited, and it can hardly be that it will not be attended with much good.

In the remote East—in China and Japan, within the year, a great advance has been made in the matter of religious freedom, and in Turkey we are not without hope that the advantages promised by the decree of the Sultan, which abolished the death penalty connected with a change of religion, (and which the Board with others labored to procure,) may be eventually fully realised.

5. The increasing number of Roman Catholics in the United States, and growing amount of their material strength.

Though the number of immigrants from the old world, which in 1853 had risen to more than a quarter of a million, and from which the Papal ranks were greatly enlarged, has been diminished very considerably since that time, still it is very large every year. Not less than 150,000 annually come to us from abroad, and large numbers of them being Romanists, find their ecclesiastical home with the Roman Catholic organization. The Romish hierarchy now claim to have in their connection upwards of *three millions* of the inhabitants of our land. According to their own showing they have 2,053 churches, 30 colleges, 32 theological and 7 preparatory seminaries, 1 quarterly, 4 monthly, and 18 weekly newspapers, conducted in French, German, and English. They have 7 archbishops, 36 bishops, and 2,069 priests. They have also 24 different orders of monks and 30 of nuns dispersed over the nation, engaged in their peculiar avocations.

These statistics show the Romish force now in the country considerably in advance, even at this early day in her American history, of many of the evangelical denominations. Indeed, only the Baptist, Methodist, and Old-School Presbyterian denominations are equal to it in numbers ; and the zeal and energy employed to place the Roman Catholic sect socially and politically in position superior to what it has hitherto occupied are very great, and, in regard to the latter, that outlay, at least, is not wholly without success. Every year the increase of their numbers increases the temptation to unscrupulous politicians to bid for their favor, and to promise, if not to pay, them their price.

In this catalogue of adverse mat-

ters we must not omit to mention, in conclusion,—

6. The recent change in the outward policy of Rome in regard to her affairs in the United States, and the general engagement of the Papal press in urging and sustaining it.

To one accustomed to the Roman Catholic Society of the bygone age in our land, and to the expressions of the members in relation to matters American and Protestant, the utterances, spirit, and acts of the present time, on the part of Romanists, would naturally be regarded, if ignorant of the nature of Romanism, as marking an entirely different class of people. The manner was then respectful, the spirit kind, the language and conduct courteous and conciliatory. But with the increase of numbers, the growth of wealth, and the attainment of advanced position, these assumed graces have been gradually laid aside, and the genuine spirit of Rome has discovered itself, and thus given warning of the cherished purpose to crowd herself upon the American people.

Within the past twenty months the *Quarterly Review* (Brownson's of Oct. 1857,) which is the accredited organ of the Roman Catholic bishops of America, and the exponent of their views and of the policy to be observed, has thrown off all disguise, and said:

"Catholic controversy changes its form with the circumstances of the age and country. When Catholics in the United States were few . . . . controversy very necessarily and properly assumed an apologetic tone, and confined itself to self-defense. . . . . When by natural increase, conversions, and immigration, they had become a notable part of the population, and capable of forming a body able in some measure to suffice for itself, it became equally necessary for their own security and progress to make them feel their independence in the face of Protestanism, and induce them to rise to the level of their position as free and equal citizens of a free republic. This has continued long enough—— . . . It is time now for our controversy to assume a new phase,—and leaving the question of self-defense, as well as that of infusing the spirit of independence into Catholics, aim at the conversion of Protestants, or producing on their minds an impression favorable to our holy religion."

Within the last year the Papal press quite generally has echoed this sentiment of "independence in the face of Protestantism," and as a natural fruit, whatever in our system of government, laws, education or religion, has been regarded as standing in the way to Papal advancement, it has been in some way or other, and in some place or places, assailed; and on the other hand, whatever custom, usage, rite, ceremony, act or course of proceeding, peculiarly Romish, has been judged adapted to crowd the system of Romanism upon the community, in anywise advantageously to itself or its friends, has been adopted and vigorously employed. Hence secret and open opposition to our public schools, to the distribution of the Sacred Scriptures among the people, to the maintenance of the sanctity of the Sabbath, to laws in regard to the tenure of church property. Hence, also, the multiplication of Roman Catholic public processions, pompous displays at church dedications, consecrations of burial-grounds, laying of corner-stones of churches, celebrating festivals, importing relics, pronouncing eulogies over the bones of pretended dead saints, multiplication of false miracles, open and shameless encourage-

ment of the worship of Mary, of saints and angels, granting indulgences as rewards for the performance of some service, and many other like things.

The policy is now avowedly *aggressive*. The Romish organization is well-nigh completed. Its resources are very considerable, and it is aiming in its movements for the mastery. This is the great object of its ambition, the end of all its zeal and outlay of every kind.

To the foregoing statements it is now proper to add the following, which may serve to perfect the view of the general condition of the cause which claims the attention of the Society, and for which its members most devoutly pray and assiduously labor.

1. There is throughout evangelical Christendom a deeper and more extensively pervading conviction of the duty as well as the importance of efforts for the conversion of Romanists and other apostate Christians to Christ and a pure Christianity, than has obtained before for a long time.

In this country various denominations which have engaged in missionary labors abroad in their denominational capacity, have comparatively lately established independent missions to Romanists in some Papal land, or contributed to the support of the work through local Boards stationed in some Papal territory. Denominations that have not engaged in their separate capacity in such labors, have, through many of their churches and individual members, cooperated cheerfully with us, and in their ecclesiastical assemblies expressed their approval of the American and Foreign Christian Union, and encouraged the public to aid it by their prayers and alms. Some also have aided us in addition to the aid extended to the work through their own organizations.

In England, Ireland, and especially in Scotland, the spirit of reformation seems to be taking a most encouraging hold of many of the influential classes, and through the multiplication of local Societies, lectures by the ablest and most competent men, itinerant agencies, and periodical publications concerning the subject, promises the most valuable results.

And on the Continent the Protestants are in general no less impressed with a sense of the duty of spreading the light of the Gospel into the surrounding regions of Papal darkness, and are engaged in efforts for the same, in a manner that has not had its parallel for two hundred years. The various parts of evangelical Christendom have indeed done but little in this great work, in comparison with what is needed, and what ultimately must be done, if the Gospel shall spread over the Pagan, Mahommedan and Jewish parts of the earth; but, there is a perceptible increase of feeling of interest in all sections, a rousing up of the minds of multitudes in regard to it, that is new to this age, and inspires strong and cheerful hopes for the future. We are clear in stating our belief that there has not so much been done in behalf of a pure Christianity and religious liberty, in the corrupted parts of Christendom, in any one year since the Reformation, as during the last year, although the friends of the cause have been in many instances subjected to much persecution and suffering.

2. Notwithstanding the remarka-

ble activity which Rome has exhibited of late, her power is mainly adventitious, and in her own domains she is rapidly losing the respect of the masses of the common people, and her influence over them.

Having lent herself to the world, and its ambitions and sinful pursuits, these results might be reasonably expected. Consorting with politicians, and seeking worldly preferments and gains, rather than the spiritual and eternal welfare of men, it is but a suitable reward that she should be held in contempt by the people, and used merely for convenience by those rulers and politicians who seem to countenance her pretensions. It is worthy of note that her power is now mainly in their hands. By her corruptions, her vices, and especially by her cruelties and oppressions, she has alienated the feelings of the people from her to a large extent; and though bound to her by governmental ties or obligations, those are but external bands, and they inwardly sigh for her destruction and for better instructors. If the Governments of the earth should withdraw from her their *outward* and *formal* protection and respect which they now show to her, she would be soon reduced to an inconsiderable affair.

The state of the Roman Catholic world in regard to what Romanists call Catholicity, and the loose manner in which it is set by, on the part of many Romanists, is thus described by Dr. Brownson, under the character of "Father John," in his Review of January, 1858. He says:

"In most Catholic States, I find them (Roman Catholics) wedded to what is called in the language of the day, the party of the past, and losing their Catholicity in proportion as they approach the party of the future. You find them, if not affected more or less by unbelief, poring over the dead past, living on their traditions, exploring catacombs, deciphering half-obliterated inscriptions, and writing history, as if they had no sense of the present, no hope of the future. They seem to give up the present and the future to Cæsar and the enemies of the church, and to feel that the most glorious epoch of Catholicity has passed away. They are without influence in affairs. France, with her thirty-five millions of nominal Catholics, is governed by the non-Catholic mind, as much so as our own country. In Naples the monarchical rather than the Catholic mind governs. In Austria, the Emperor would seem to have a regard for Catholic interests, but the Austrian bureaucracy is Voltarian, and Catholics, as such, have very little if any weight in the administration. So in all Catholic countries. The governing mind is non-Catholic. Even in Belgium, where the great majority are Catholic, the effective power is in the hands of the non-Catholic or anti-Catholic minority. These are facts which are no doubt unpleasant to Catholic ears, but facts they are, and it is idle for us to seek to conceal them or to explain them away. The non-Catholic world know them better than we do, and find in them their only effective argument against us. Count Cavour, the elder, is pious, said to be a good Catholic, but without talent, force, or energy; his younger brother is prime-minister of Sardinia, an able statesman but a sorry Catholic."

Though some modifications are due to truth in this extract, the writer having ascribed too little to Papal influences in the civil governments where the Romish religion is adopted as the religion of the State, it nevertheless discloses an important truth in regard to the adventitious nature of Rome's power, and the reality of her decline. There is upon her a consumption, before whose influence

she must eventually disappear. With the progress of truth her hold upon the nations must be relaxed, and her errors give place to the reign of the Gospel in its purity, and with all its sanctifying power.

3. Discords and divisions in the Roman Catholic world are on the increase, and seem to betoken the near approach of the breaking up of Rome's boasted unity, and the consequent curtailment of her present power, if not her total annihilation.

In all parts where priestly authority is unquestioned there is a kind of peace, for the spirit of inquiry is suppressed, thought is paralysed, discussion is interdicted, and the people are condemned to inaction. Such is the case in the Papal States, Naples, and in Spain. This state of things the Pope has striven to introduce into the Austrian empire by means of the "Concordat." But the effort has produced the reverse of his expectations. Schools, marriages, burials, and other matters, have become the subjects of angry discussion and conflict, and the strife seems likely to continue.

In France the Catholics are divided into two great parties—the *Ultramontane* and the *Gallican*. These make incessant war on each other through their public journals as well as speeches, lectures, and various modes of reaching the public, and daily the breach is widening. The ultramontanists are themselves also again divided into opposing schools, and they conduct their quarrels with great heat and violence.

In Belgium and Piedmont the people are divided into two opposing parties, each acting professedly for the interests of the Catholic church, but they are irreconcilably apart; and the *Austrian Gazette*, commenting not long since on the result of an election in Belgium, in which the liberal party were the victors, declared, in regard to the tendency designated by the term *Ultramontane*, that—

"The population had no sympathy with it, either in Sardinia, in Spain, in Portugal, in France, in the Rhenish provinces, in Austria, or even in the States of the Church. The people, so soon as they can declare themselves by a free choice, will break the yoke of the party."

The unity and harmony of the Romish communion is broken, again, by the almost numberless varieties of the so-called "religious orders" which now exist within it, and which are constantly at war with each other about opposing tenets of theology, or about some questions involved in their peculiar organizations. In this regard the Roman Catholic body in many parts of the world is now well-nigh in a state of complete anarchy. How these differences may be adjusted, or whether they will, by a righteous and retributive Providence, be allowed to continue and do their part in the work of destruction, it is not for us to say. The church is in the hands of the blessed Redeemer, and in his own time, and by such means as he pleases, he can put her enemies out of the way, and give her enlargement and prosperity.

4. Many parts of the Papal world are now more accessible and open to the labors of evangelical missionaries than they have been at any former period.

In New-Grenada, Venezuela, and Argentine Republic in South America, religious liberty has been de-

clared by the civil authorities ; and though the other Governments in that part of our continent have not made equal advances upon that subject, still the state of public feeling is such in reference to the abuses of the Papacy, that in Brazil, Uruguay, Paraguay, Peru, and even in Chili, and some other places, a good deal may be done in spreading a pure Christianity.

In Piedmont, Belgium, and Sardinia (in Europe) the people in many districts are anxious to obtain evangelical instructors ; and in France, where the work of evangelization has been carried on with much success, though amidst great privations and persecutions, for a few years past, by a recent decree of the Emperor in relation to opening new places of worship, Protestants are placed on equal footing with Romanists, and thus many and great advantages are now offered to them and the cause of evangelical truth. We cannot look upon these movements, by which the way for the diffusion of the Gospel has of late been laid open before the church of Christ in these Papal regions by an overruling Providence, without adoring views of the wisdom and goodness of God, and a strengthening of our convictions that the end of the tyranny, misrule, and corruptions of the "Man of Sin," are approaching their end. Of these encouraging "signs of the times" we will stay to notice but this additional one, viz :

5. In respect to our own country, the Board cannot but regard it as a favorable omen, that on the part of the people there is an increasing demand for information in relation to Romanism ; and in our seminaries, among the candidates for the ministry, a growing disposition to examine the claims of Papal countries to the services of those who devote themselves to missionary life.

So strong has this desire for information about Romanism on the part of the people become, that works on the subject are now freely published by private individuals, or publishing houses at renumerative rates, so as to obviate the necessity to a great extent of publishing them by benevolent Societies. This demand for information and the works that have been issued, together with the discussions that have been held and the course that Romish officials have lately caused to be pursued, have served greatly to correct the public judgment in regard to the system of Popery and its numerous and arrogant claims. It is yet, however, too little understood by very many, but still the attention of vastly more has been recently turned to it than formerly, and its claims to be of God, and entitled to be ranked among the forms of true Christian faith, worship, and discipline, are coming to be more and more repudiated. It is coming to be understood, as it is in reality, a religio-political system, in which Gospel truths which have been introduced, have been obscured, and even paganised, and so changed in everything that its teachings are subversive of the Gospel.

The secular as well as the religious press in some instances has responded to the call for information, and truthfully and to the great benefit of the public interest, laid much of the sad and dark history of the Papacy before the people.

From a number of the theological seminaries in the country the Board have the pleasing assurance

that an unusual number of young men are directing their studies with reference to labors as missionaries in some Papal land. Light is being diffused. Rome is coming to be seen as the anti-Christian power foreshadowed to the prophet Daniel long before the Incarnation, under the emblem of the "little horn" and ambitious king, who were to "wear out the saints" of the most High,—and also to the apostles under the new dispensation, under the symbol of "Babylon," the proverbial enemy and persecutor of the people of God, and of "the Man of Sin," whose destiny is to be destroyed by the Savior, through "the breath of his mouth" and the "brightness of his coming."

Having noticed the foregoing facts and things, whose bearing upon the work entrusted to them is as marked as it is apparent, the Board proceed to the consideration and exhibition of matters more directly connected with the operations of the Society. As usual, they begin with—

THE HOME FIELD.

The Home Field comprises the United States and its Territories. The duties which appertain to it, though various and dissimilar in nature, and in many respects different in aims, naturally divide themselves into two classes, corresponding to the two great divisions, Protestant and Roman Catholic, into which the population of the country is chiefly divided. They may be conveniently spoken of, therefore, under two general heads.

I. To the Protestant Population.

We will speak first of that class of duties which refer mainly to the Protestant part of the population of the land. Prominent among these is the work of communicating to them information respecting the nature, object, necessity, and importance of the Society, and of engaging their sympathies and energies in its behalf. To effect this end, the Board have relied mainly on two kinds of instrumentalities, namely,

The Press, and

The Living Preacher.

These agencies they have brought into requisition, and employed to good advantage to the cause of evangelical religion, although they have not used them to the same extent as in some of the previous years in which they have been engaged in the service of the Society. For the sake of order in the narrative to be given of the operations in this department, we will speak first of

THE PRESS.

Several years ago, when little had been done to inform the public of the nature, spirit, and ruinous tendency of Romanism, and of the designs of the Papacy; and when demands for books on the subject were not sufficient to prompt individual publishers to secure their production and distribution, strong and sufficient reasons existed for producing and distributing them as a part of the work of the Society, which now, in the changed state of things in this regard, do not exist.

The awakened feeling in the public mind in reference to the momentous subjects, in large measure induced by the efforts which the American and Foreign Christian Union and the Societies which preceded and are now combined in it, had put forth, has produced authors and publishers

in almost every section of the country, who have supplied to a large extent the kind and variety of books needed.

There are, however, ever-recurring necessities in connection with enterprises which aim at the moral and religious instruction of the passing generations, which can be met and satisfied in no way so well as by *periodical* publications. To these necessities the AMERICAN AND FOREIGN CHRISTIAN UNION forms no exception, and the Board have therefore, as in previous years, published *monthly* the Magazine which bears the name of the Society.

THE MAGAZINE.

The Magazine is an octavo pamphlet of *thirty-two* pages. It is printed on good paper, with readable type, and at the close of the year the combined numbers constitute an interesting and valuable volume of nearly four hundred pages. It has, as in former years, been sent to Life Directors and Life Members without charge. It has also been sent free to many Colleges and Theological Seminaries, to Young Men's Christian Associations, to the officers of Lyceums or Reading-Rooms, and to many clergymen and other persons of distinction. Its circulation is not confined to any given district or section of the country, but is diffused to some extent in all parts—north, south, east, and west. It has found its way into Ireland, England, Scotland, and several countries on the continent of Europe, in the southern part of Africa, in South America, and in the Sandwich Islands. It is furnished to subscribers at one dollar a year, in advance.

Besides reports from the missionaries of the Society at home and abroad, it contains discussions on topics adapted to throw light upon the general subject of Romanism—its nature, teachings, and practical effects—how to deal with Romanists in the work of evangelization—what ought to be done or attempted in their behalf, and various kindred matters flowing out of the extensive correspondence of the office. It marks the developments of Romanism as a political element developing itself in our country, concealed under forms of nominal Christianity ; acknowledges the receipts of the Treasury, and notices new publications which are judged likely to be of interest and use to the reader. It is the object of the Board to make it an acceptable and instructive visitor in the family circle as well as in the study of pastors and reading-rooms of literary and other associations.

From views of economy, as also to convey the information to a larger number of persons, the Ninth Annual Report (the Report of the preceding year,) was not published in pamphlet form, with complete lists of Life Directors and Members, and other matter, as formerly; but having increased the pages of the Magazine to double the usual number, the substance of it, with the proceedings of the anniversary meeting, appeared in the June number, and in that way was furnished to all our readers. A small edition, however, of a few thousand copies, comprising, with the Report, the names of Life Members and Directors added during the year, the Officers of the Society, and the Constitution, was published for use outside of our subscription-list to the Magazine. In this way it is believed that the important and interesting facts, statements, and reasonings which it contained reached

many more people than they would have reached if the Report had been published only in the usual form.

OCCASIONAL PAPERS.

The Board have issued, in the progress of the year, a few occasional papers setting forth the general state of things in connection with the work entrusted to their management, asking more effective co-operation, or stating the position and wants of some particular mission or enterprise in which they were engaged, and soliciting for it some special support. The principal of these papers is a tract of twelve pages entitled "Signs of the Times and Protestants' Duty," of which more than *thirty* thousand copies have been sent gratuitously to clergymen and others in different parts of the country. This tract, the Board are happy to know, has been productive of much good in correcting some popular errors touching the position and aggressions of Rome, especially in regard to Protestant lands; and also in showing the opening which now exists for missionaries in Papal territories, and the success which God had granted to evangelical labors in connection with the Society and the various organizations with which it is associated in foreign parts.

In this connection, while speaking of the press, the Board will merely add that they have issued several editions of the standard tracts which had been in use in previous years in English, German, and Spanish—some designed for Protestants, and others for Papal readers. They have also continued by grants and sales to issue the "Sunday School Library" and their other works.

The printed matter which has been distributed gratuitously amounts to upwards of six thousand dollars. This outlay has been productive of great good to the cause of evangelical religion, morality, and good order, besides the amount of revenue it may have already procured to the treasury for the support of missions and other branches of the work of the Board.

TREASURY.

The Treasurer's account, in usual form, will be found at the end of this report. It shows the aggregate transactions of the year to have fallen somewhat below those of the year before, but for which the following reasons sufficiently account:

First, the discontinuance of "Collecting Agencies" in large districts, which will be noticed in a subsequent page; and—

Second, the large amounts collected for the American Chapel, by special service at home and abroad, which had no occasion to be repeated last year. The diminished aggregate does not, therefore, infer the diminished interest of the public in the cause. On the contrary, the Board are happy to be able to state that the receipts for ordinary purposes from sections where agents have continued to labor, are such that the aggregate is a few thousand dollars *in advance* of the former year.

They have had much to do in payment of liabilities for the American Chapel in Paris, France, and been thus embarrassed in some of their work, and constrained to diminish the number of their missionaries and the amount of appropriations at several stations. But in the meantime they have very considerably diminished the amount of indebtedness

occasioned by the erection of the chapel in Paris, and proportionably prepared the way for freer and more effective action in the year to come. They can but believe, therefore, that the prospects of the Society are more favorable and encouraging than they have ever been at any former period. And they will express the hope that those to whom God has entrusted the wealth of this world in large measures, will by their offerings liquidate within the present year the entire amount of indebtedness which has unavoidably been incurred, so that the Society may the sooner resume its natural course.

But the Board adverted to an instrumentality in addition to the press which they have employed, in performing the work so important to be done among the Protestant part of the American population, namely:

The Living Preacher.

As the truth spoken is usually more effective than the truth read, and as there is power in adaptation to circumstances, times, and occasions, so in many respects this instrumentality is vastly superior to the other, and in multitudes of cases seems indispensable to success. To the highest and most general success both are desirable, and to a limited extent both have been employed. But the Board have here to say that this part of their service (the employment of ministers of the Gospel to preach and labor in behalf of the cause among the churches of the land) usually sufficiently difficult to conduct in a manner satisfactory to all concerned, has been for several years past growing more difficult, and it has been rendered especially so within the past year, by the increased efforts which have been put forth in various quarters to discourage the usage and to break up the practice of employing salaried agents to labor for, and attend to the work, and promote the interests of benevolent Societies.

Those efforts and their results have caused the Board no little anxiety; and they have led the members to much thought and inquiry, in order to a right apprehension of their duty toward the AMERICAN AND FOREIGN CHRISTIAN UNION, and to the Christian public. They have felt that their situation in regard to the Society was in some important respects peculiar, and consequently the more responsible. And while, on the one hand, they did not desire to disregard the views, feelings, or judgment of the churches around them, or even appear to do so, in the course they pursued; on the other hand, they could not adopt a course of proceeding which to them appeared certain to work disaster to the interests committed to their trust, merely in order to imitate the ways or to follow the course which some seemed to regard as promising advantages to them denominationally, or to the causes entrusted to their care.

The Institution whose prosperity and usefulness it has been made their duty to seek to promote, and whose ultimate bearing upon the evangelization of Mahommedans and Pagans, it is believed, will be second in importance to none, if it be generously sustained and carried forward in its work of reforming the apostate and corrupted parts of Christendom, is, in the highest and best sense of the term, catholic. Its interests are

alike the interests of ALL EVANGELICAL CHRISTIANS. Its great ends can scarcely be hoped to be effectually secured by one, or two, or a small part of the Protestant denominations. They are sufficient to require, and they do require, the combined wisdom and strength of all the parts of the one true church of Christ. To secure patronage, it has no sectarian bias, shibboleth, or feature to display; but must, as it does in fact, rest upon its evangelical nature, its high and holy aims, and those distinctly marked qualities which everywhere and at all times commend themselves to all Christians of every branch of the spiritual family who hold the first principles, the fundamental doctrines of the Gospel. In their judgment there is, therefore, a *necessity* for something by which its nature, designs, operations, and wants may with a degree of moral certainty be brought out statedly and shown clearly to the people. There is something needed by which, in any emergency, the needed aid may be secured and its usefulness demonstrated; and especially as it is cut off by its catholic nature from ability to appeal for support to sectarian preferences, prejudices, ambition, or zeal, or to ecclesiastical authority, in these times, which in religious things have a very strong tendency to what may be called Denominationalism.

And it is to be borne in mind, also, that the AMERICAN AND FOREIGN CHRISTIAN UNION is among the youngest of the charities recognized by the Christian churches. Although it has had a most encouraging recognition since its inauguration, and a very pleasant history of receptions and favors during its brief career, and is annually gaining upon the confidence of those to whom it is known; its position in the public esteem, and its chances for support by the churches, in the absence of agencies especially designed to call attention to and plead its claims, are materially different from those of Societies which have been in existence for thirty or more years, and during that time have had their claims stated and urged in thousands of forms, by pastors and agents, on Sabbaths, at monthly concerts, and other occasions; and also have been defended against assaults, and commended to confidence and support, by the religious press, in all parts of the country, as well as by the publications which those Societies respectively issue.

It would be strange, indeed, if this difference, which must be apparent to the most casual observer, should not be the occasion of embarrassment, unless measures were taken to guard against it. For example, it would be quite remarkable, amidst the numerous objects now soliciting the patronage of the churches, if a new and comparatively unknown Institution, in the absence of agents to plead its claims, should not be overlooked or crowded from patronage by the force of attachments to older Societies, and the distinctness with which their claims are perceived. To the Board's apprehension, the discontinuance of all agents at once, in these circumstances, seemed a measure certain to curtail the usefulness if not to peril the existence of the Society. If the resources of the treasury fail, the missionaries, of course, must be dismissed; if the missionaries be dismissed, the

work of evangelization is abandoned; if that ceases to be carried on, the death-blow is struck, and the Society, with all its early promise of usefulness, must soon cease to exist. Are American Christians prepared for that result? We cannot believe it. And to adopt measures which might tend to it, except at the last extremity, when all available means to prevent it had been exhausted, and it was fairly demonstrated to be the wish of the churches of the land to allow it to be brought to an end, the Board could not see their way clear. They therefore did not cease entirely to employ agents. In deference, however, to feelings known to exist to some extent, and in order, also, to learn more certainly and satisfactorily their duty, appointments which had been withdrawn by reason of the financial embarrassments of the country during the latter part of the year previous were not replaced, and appointments in some other districts which had been contemplated were not made within the last year. Thus, during the year agencies have been suspended in some parts of New-England, in the northern part of Indiana, in the States of Illinois, Missouri, Iowa, Wisconsin, and Michigan, and in all the States below Maryland in the south and south-western parts of our Republic. The course pursued has not been without its advantages. It has thrown light upon a variety of topics: but there are two things connected with the "agency question," as developed in the progress of the year, which the Board cannot fail to notice as worthy of the especial attention of the friends of the Society and benevolent Institutions in general. They are these:

First: From all the regions in which there has been no agency employed, the Board have derived but little aid. The contributions which have been received from the churches within them have been very few and the amounts small. The churches, however, are numerous, and many of them have a great deal of wealth, and most of them are able to do something in matters of charity. In former times, when visited in our behalf, they have cheerfully contributed, and the aggregate of their gifts amounted to large sums. They are, doubtless, now as favorably disposed to our cause as they ever were, and probably more so, as very many are known to be who have given attention to it, but they failed to contribute, because no one having its interests especially in charge called on them and asked aid for its treasury.

Second: From those churches, in different parts of the country, in which agents labored last year, the aggregate contributions to the treasury for *ordinary* purposes exceeded the amount received from the same churches the previous year.

While this fact discloses the agreeable assurance that the Society's aims and operations commend themselves to the judgments and hearts of those who properly comprehend them, it serves not a little to relieve the Board from the embarrassment they have suffered. It seems to indicate the propriety as well as desirableness of the employment of able, trustworthy, competent, and suitable ministers of the Gospel, whose business it shall be to "attend upon this very thing,"

who, as apostles, charged with the sacred service of rousing, after the manner of the Reformers, the slumbering churches to a conception of the melancholy, dishonorable, and sinful state of large portions of nominal Christendom, shall engage them to immediate and vigorous efforts to enlighten and reclaim those parts to Christ and a pure Christianity.

To the evangelical branches of the church there can be few things that are of deeper moment—few that are adapted to awaken profounder emotions in the soul, than the condition of large parts of the Christian world, which are sunk beneath such overpowering systems of superstition, idolatry, and sin, as now brood and triumph over them, and openly and grossly dishonor the Savior and his glorious cause: and few services to which the minister of the Gospel can be called to address himself are more important and difficult of execution, than the service of an "agency" in behalf of a cause which aims to redeem the benighted, wandering, spiritually crushed, and bleeding portions of the nominal church from the power of "the Man of Sin."

If, then, by pressure of other objects this cause is liable to be overlooked, its receipts diminished, and its usefulness abridged, there seems little room for doubt as to the expediency or duty of maintaining the service which gives reasonable promise of avoiding such evils; for whatever may be true of the position of other Societies, it does not seem desirable that the AMERICAN AND FOREIGN CHRISTIAN UNION should unnecessarily be subjected to the risks incident to the "no agency" scheme. And the Board cannot believe that any Society which is not strictly denominational, and whose interests are not committed to the special care of pastors or others who regard themselves in some way responsible for their advocacy and promotion, can prosper for any great length of time under a regime so loose and indefinite, for it is at variance with the ordinary laws of God's providential government. By those laws ends are coupled with means, and for the application of those means responsibility must be lodged somewhere. It must be the duty of some person or persons to attend to and manage any enterprise which it is desirable to have maintain a healthful and prosperous course.

In regard to the FORM of agencies and some of the services connected with them which of late have shown symptoms of change, the Board have but few things to say, for it is obvious that the *form* is comparatively of little account, so long as it does not essentially damage the thing itself, or the cause of benevolence in any of its branches; and it is equally obvious, that when the substance and working of the thing are preserved, it will be difficult to conceal the reality beneath external forms. If a service rendered, enlighten the people as to a given object, and excite them to efforts to patronize and promote it, he or they who render the service are "agents" in regard to that object. And if the acquisition of funds are the design or result of the effort, they are to the object a "collecting agency." The *form* of the thing does not change its nature, nor its importance to the cause, nor the propriety of an equitable compensation for the service.

If, for example, instead of a single

clergyman to visit a church and preach and labor after the usual manner, to awaken an interest and procure the means for the support of a cause, several individuals are grouped together, and in their associated capacity travel and visit towns and churches, hold meetings, and deliver addresses, by which the people are impressed with a conviction of the importance of the object represented and of their duty to contribute to its support, although the individuals conducting the service may not engage personally in collecting funds, (having disposed others to do that work,) it is manifest that this is but a "Lecturing" and "Collecting Agency," varied only in some non-essentials from the long-established system. For the adoption of this form, to the exclusion of the older and more tried one, the way has not seemed clear to the Board; though it is admitted that so far as the agents are concerned, it is more social, and if conducted with energy, there seems a chance to make a broader if not a deeper impression upon the people than it is reasonable to expect a single individual to make. But it calls many individuals into one service, withdraws some from stations which for the time being must remain unoccupied, and must impose equal if not augmented expenses. The individuals employed cannot travel gratuitously, nor sustain themselves or their dependents without charge. From some quarter their living must be furnished them, for it is unreasonable that a soldier should go "a warfare at his own charges." Whatever other features this system may have to commend it to favor, it fails essentially in "dispensing with the expenses of agents," which is a matter very greatly to be desired, though, as things are constituted, of very doubtful practicability. Even in things denominational, nothing can be done without agencies. In those cases the agency is merely shifted to another class of persons, who ordinarily can give attention to little more than what belongs exclusively to the denomination.

Before leaving the subject of agencies, (which the peculiar state of things in the country in regard to agents seemed to render it necessary that the Board should notice more fully than usual,) the Board feel called upon to say, in regard to the brethren in the ministry who have consented to labor in the service of the Society as District Secretaries or Agents, that they as a body have accomplished a work of great value to the church and to the community. They have done it, not because they had nothing else to do, but because of their convictions of its importance, and that it ought to be done. They left other situations to do it, and have resisted firmly overtures for settlement in desirable situations, that they might *continue* in it, though it requires on their part sacrifices of personal and domestic comfort, and the endurance of "hardness" which few ministers in other relations know by experience anything about.

Such is the peculiarity of the work of the Board, that extra or peculiar duties are required of those who engage in it as agents. Besides soliciting or raising funds, their commission comprises many other and highly important things. They are, in fact, apostles to the churches to enlighten the members upon the nature and object of our work, to arouse public sentiment, and direct

it aright in regard to the scriptural view of the "Man of Sin," and to warn the public respecting that gigantic system of Papal iniquity which has scourged the nations of Europe for centuries, and which, with ample means to embarrass our institutions corrupt our youth, and disturb our peace and happiness, is thrusting itself now with wonderful energy into our land. To fulfill their mission, they have traveled extensively, attended public meetings, maintained an active correspondence with persons of influence in their respective fields, addressed many ecclesiastical bodies, preached twice and sometimes oftener on the Sabbaths, and frequently on the week-days. They have freely co-operated with pastors in preaching for them and sustaining their wise and pious efforts, and in their respective spheres their influence has been everywhere for good. If any servants of our common Lord are entitled to respect, love, and a generous support from their brethren in the churches, these also have a high claim, which should be honored. Few in any rank in society do more for the welfare of the community than they; and the friends of the Redeemer, simply for the consideration of a few dollars, cannot well afford to dispense with the services of such men: their withdrawal, without a substitute of similar and equal activity and power for usefulness, would be a public calamity.

II. To the Roman Catholic Population.

The Board will now speak of the operations which relate mainly to the Roman Catholic part of the population of the country.

The amount of this population it is difficult to determine with certainty. Roman Catholics themselves have failed to determine it in the estimates which they have attempted. The computations have ranged from two and a half to four millions of souls. But from the most reliable sources of information at hand, we think it amounts to about *three* millions. It is a heterogenous mass of Mexicans, Indians, Frenchmen, Spaniards, Italians, Portuguese, Germans, Africans, Irishmen, and some others, natives and foreigners, who are distinguished and divided from each other to a great extent by different tongues, as their patronymics indicate.

It is diffused throughout our States and Territories (though by no means equally) from the Canadian border to the Mexican Gulf, and from the Atlantic to the Pacific Ocean. And, though of different nationalities, social and domestic habits, and, to the eye of common observation, having no common bond, yet throughout the immense area over which it is spread the influence of the great central spirit of the Papacy is felt, and it is, in fact, in every part subject to priestly rule.

The organization is complete in its way, the country being divided into SEVEN so-called Provinces, viz: Baltimore, Oregon, St. Louis, New-Orleans, Cincinnati, New-York, and San Francisco, presided over by as many archbishops. Each Province is again divided into two or more dioceses, which are submitted to the supervision of an equal number of bishops; and each diocese is subdivided into districts or parishes, having the presence and labors of priests and other subordinate officials. By this

arrangement a systematic and very effective supervision and control are maintained, and, to a large extent, measures designed for the moral and religious benefit of any of the members, on the part of Protestants, can be and often are embarrassed, if not rendered entirely ineffective. But it is an agreeable and hopeful consideration in respect to their evangelization, notwithstanding the frame-work of the organization which is intended to give the priesthood such power, that the vast majority of the Papal population is in the northern and north-eastern States, where the Protestant population is most dense, and the number and ability of the evangelical churches the greatest.

More than *a million and a quarter* of the entire Papal population dwell north of Virginia and east of the Alleghany mountains. Of the remaining portion, by far the largest part is found in the Ohio valley, and that part of the valley of the Mississippi which lies north of the outlet of the Ohio river. The smallest portion of it is therefore scattered throughout the southern and south-western States, and the newly acquired possessions on the Pacific coast. This providential disposition of their numbers the Board cannot but regard as favorable to their most speedy enlightenment, and to the most ready and effectual guard against the machinations of the Vatican against the peace and happiness of the Republic through them.

MISSIONARIES AND THEIR LABORS.

The Missionaries employed by the Board, as usual, comprise both ministers of the Gospel and laymen. In their ecclesiastical connections they are of the Methodist, Baptist, Congregational, Lutheran, Reformed Dutch, Old and New School and Associate Reformed Presbyterian, and Episcopal denominations.

They are of native and foreign birth—of different ages, talents, mental culture, social and ecclesiastical relations, and of various tongues.

Some of these laborers have been confined to comparatively limited spheres in large cities, and others have been employed to labor in wider fields, which have led them to traverse considerable districts, and visit and teach in very many towns and rural settlements.

In the prosecution of their work, they have preached the Gospel to the deluded Romanists in seven languages, viz: English, Irish, French, Italian, Spanish, German, and Bohemian.

SCHOOLS—SUNDAY AND INDUSTRIAL.

It will be remembered that considerable prominence was given in the Ninth Report (the Report immediately preceding the present one) to the subject of Sunday and Industrial Schools, in connection with the labors of our Missionaries. The same care, with similar useful and happy results, has been maintained during the year which has just expired. At all the stations where it is practicable, the daughters of Papists are gathered into schools during some of the days of the week, and, by the kindness of Christian ladies, are taught not only plain needle-work and habits of industry, but pious hymns, sacred music, and the elementary truths of evangelical religion.

On the Sabbath days, both the sons and daughters are collected into

schools, where it can be done, and much attention is paid to teaching them to read, and in conveying to them a knowledge of the religion of the Gospel. The results of these efforts are gratifying in the highest degree, not only to the excellent people who have engaged in them, but to the friends of religion and humanity who have observed them.

In the city of New-York, where many of the children of the poorer and more degraded Papal families are congregated, and for various reasons do not enter the public or other schools, the Board during the last year were induced to open a school for the daily instruction of such as might be gathered into it.

At its opening, in the Tenth Avenue, near 43d-street, but a few of the children could be induced to attend. The most fanatical and violent opposition was manifested toward the school, and long-continued efforts were made to prevent its continuance. By kindness and perseverance, however, it grew in numbers and in influence over the parents, and in the course of the year more than *two hundred names of children, boys and girls*, who have enjoyed its benefits a part of the time, have been registered upon its roll.

Several ladies, members of various churches in the vicinity, at an early day in its history, having become interested in the training of the class of children for whose benefit the school was opened, organized themselves into an association under the name of "Christian Helpers," with a view to attend upon it and give it, a portion of the time, the advantages usually connected with "Industrial Schools." Those ladies, upwards of a dozen in number, in rotation have regularly attended every day in the forenoon from 10 to 12 o'clock, and by their efforts the work has been greatly augmented in usefulness. No less than *five hundred and twenty-six* different children have enjoyed the benefits, for longer or shorter periods, of the Industrial branch of the establishment. Under the faithful and judicious instructions of the Instructress, the constant and very valuable attentions of the ladies referred to, and the assistance that others have furnished, these schools have been of great use.

In illustration of the nature of the work performed by the Board, its importance to the welfare of those on whom it is bestowed, and also to the community, and to exhibit the great practical fact that Romanists are not beyond the reach of the Gospel's means for salvation, as well as to make manifest some other truths of great interest, we will now submit a few extracts from missionary reports and the correspondence which have been received at the office within the year.

We will begin with those which are connected with

The Irish Missions.

1. Mr. Derick De Forest is stationed in the city of Pittsburgh, Pa. and labors in behalf of the Board in it, and also in Alleghany City which is separated from it only by the Alleghany river. Mr. De Forest commenced his labors there in October last, that station having been occupied the preceding part of the year by the Rev. J. C. Sinclair. In connection with our mission in those cities, there have been organized *four* Sabbath and *three* Industrial schools,

the latter being for the special benefit of little girls, and the former for boys as well as girls. With these Industrial schools are associated over *six hundred* pupils, and between *ninety* and *one hundred* ladies, as instructors or helpers, who teach them plain needlework, and also Biblical and other useful knowledge. With the three Sunday schools now in connection with the mission, there are between *three* and *four hundred* children who are faithfully instructed every Sabbath by a competent band of Christian teachers. He says:

"The bishop and priests, are *here* incessantly striving by every practicable expedient—by erecting physical barriers, (their *schools* being very much like *prisons*, where the children are *compelled* to learn the catechism,) by steadfastly opposing the diffusion of the Scriptures, by fostering mental imbecility and universal indolence, to maintain their spiritual dominion and to perpetuate those errors which have hitherto secured them the means of luxurious ease.

"'Thirty years ago,' said an intelligent Papist to me, 'there were altogether only two hundred Roman Catholics in this part of the country.'

"Now there are estimated to be in these two cities, Pittsburgh and Allegheny, and their suburbs, from thirty-five to forty thousand!

"My missionary labors have been prosecuted in the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, and 9th Wards of Pittsburgh, and also in the 1st, 2d, 3d, and 4th Wards of Alleghany, bringing me into intercourse with Irish, Germans, and Americans, both Roman Catholic and Protestant.

"I have made 1,120 calls, 1,100 visits, traveled 600 miles, and delivered 61 addresses to the children in our Mission and Industrial schools. I have distributed 4 English and 4 German Bibles, 71 English and 20 German Testaments, also 53 religious books, published respectively by the American Tract Society and Presbyterian Board of Publication. To the worthy poor I have given 142 garments and many pairs of shoes. For religious purposes I have visited 350 Roman Catholic families, besides 50 additional families for general purposes or objects connected with my labors.

"I have induced 25 Roman Catholic children to attend Protestant evangelical Sabbath-schools, and established one additional Sabbath-school. Likewise, as it was necessary, I made numerous calls upon the Christian brethren, in order to solicit their co-operation, as teachers and superintendents, in conducting the new Mission Sabbath-schools which I had organized in the 5th Ward, Pittsburgh; and also to secure the charitable services of ladies to teach those young girls to sew whom I had induced to attend the two new Industrial schools which I had opened, the one in the 6th Ward of Pittsburgh, the other in the 2d Ward of Alleghany City.

2. The Rev. JOHN MCDEVITT is still engaged at the station in the city of Louisville, Kentucky.

At this station there has been an unusual effort, on the part of the Papacy, within the past year against Protestant faith and usages, and evangelical religion in general. In material strength, such as members, church edifices, priests, and various institutions, there has been on its part considerable advance. The missionary, however, has caused the power of the truth to be decidedly felt by the Romish people through the labors he has performed, as is manifest by the success that has attended his efforts, and the violent assaults made upon him by the bishop of the diocese. Schools—Sunday and Industrial—visiting from house to house, reading the Scriptures to the

people, and holding meetings with them for prayer and conversation respecting religion, cannot be without effect upon the minds of those on whom they are brought to bear. In his report the Missionary says:

"That Protestants may have some knowledge of the efforts Popery is making in the land, and its rapid growth in the part of Kentucky where I labor, I will give the growth of Popery for the two last years in this Papal diocese, hoping that when Protestants see how it is spreading, they may be led to make more vigorous efforts to counteract its influence.

"In 1857 there were in this diocese 63 churches—now there are 68, and 8 others in process of erection; making an increase, in this small diocese, of 13 churches.

"In 1857 there were 86 priests, variously employed—in 1859 there are 140, variously employed; making an increase of 54 priests within the last two years. In 1857 the Romish population was 45,000—in 1859 it is 60,000; making an increase hereabouts of 15,000 in two years. What a growth is this!

"What I have been enabled to do will appear from the following:

"I have now three flourishing Sunday-schools, averaging in attendance about *two hundred children*, besides a very excellent Industrial school, where girls are taught to sew and otherwise improve themselves for future usefulness, and where they are taught the facts and truths of the Gospel's religion. I have made during the year about 2,200 visits, distributed eighteen English Bibles and thirty-five Testaments, two Irish Testaments and one copy of the Douay Bible, and circulated 4,500 pages of tracts.

"I have held 76 meetings for prayer in families, and I rejoice that there are at present over 35 Romish families who have been and still are learning the way to heaven through a crucified Redeemer.

3. Mr. MICHAEL YOUNG has labored in the western part of the city of New-York, between 39th and 51st-streets, the 6th Avenue and the North river. A partial view of the idolatries of Rome, the wretched moral condition of the population in whose behalf he labors, and the value of missionary service, may be seen by the following extract from one of his monthly reports recently received. He says:

"I am happy to be able to say that my missionary work in this part of the city is beginning to be felt and appreciated not only by the Roman Catholics, but many of our Protestant friends are beginning to take a very deep interest in it. There never has been a time since we first organized our *Sabbath* and *day schools*, that our work has been in a more prosperous condition than at the present. I find no difficulty in obtaining children for our day-school, and those of the right kind; but many of them are of the poorer class, and some are very destitute of clothing. But I called on a friend, who kindly supplied us with such things as were needed.

"Our Sabbath-school is becoming very interesting. We have from 60 to 70 children in attendance, and I have obtained three additional teachers. A gentleman who called to see our school last Sabbath has offered his services. Some of our children have been prevented from coming by reason of sickness; and the mother of one of the children has been called from time into eternity, and, I trust, to that 'rest that remaineth to the people of God.'

"A Roman Catholic family that I have had under instruction for some time past, has been, I trust, truly converted to the Savior. They offered to come with me to a Protestant church. They are a very interesting family. The husband calls on me often for religious instruction. A converted Roman Catholic has sent us a bundle of clothing and two dollars for the poor.

"In one Romish house where I entered,

the first thing that attracted my attention was a large Romish altar erected under a canopy ornamented with roses and flowers of various kinds, with the Latin superscription I. H. S. and wax candles burning around. The frame within contained the images of many saints, and a crucifix, and an image of the virgin holding a child in her arms. They pay their regular devotions to these images every night. My spirit was 'stirred within me' when I saw them 'wholly given over to idolatry.' This house is very convenient to our school. I wish that all unbelieving Protestants could see these things for themselves. I am quite sure that in that case they would be most deeply convinced that such a mission as ours is loudly called for, at least in this locality. And they would also be convinced that Popery is no better now than it was in the dark ages, but is rather growing worse, as every few years there are new gods added to their catalogue.

"I called on, during the month, 317 families for religious objects, and read the Scriptures on 32, and prayed on 16 occasions, I gave away 527 pages of tracts, and supplied 46 families with religious books from our library. I also gave away 224 religious papers to children and others. I have supplied to Romish families two Bibles and four Testaments. I have induced 8 children to attend our day and 4 to attend our Sabbath-schools. I believe that some of the children in our Sunday-school are becoming interested on the subject of religion. I feel assured that the schools under your Society, through the blessing of God, have been the means of doing much good in this part of the city.

"I have had several calls lately from Romanists who are beginning to inquire after the truth. I have spent some hours after night in teaching them the knowledge of the Scriptures in my own house. They have given up many of the Romish errors already, and desired to be taken to a Protestant church.

4. Miss HARRIET BREWSTER has labored during the year as Instructress and Principal in the Irish Mission School in the city of New-York, in 43d-street, near the 10th Avenue. Miss Brewster says:

"I find, by reference to my first report to your Society, that it will be one year on the 13th of April since I commenced laboring in the field of 'Home Missions' under the auspices of your Society. By reference to the same report I find that the number of pupils present on the first day of our school was between 15 and 20, male and female.

"I shall not soon forget the appearance of the children on that day. They were disgustingly squalid, and in some cases almost entirely destitute of clothing. Offensive as such things are to those who have been accustomed to cleanliness and decency, they are far from being the worst feature in our missionary experience.

"The 'Man of Sin,' of whom we got a faint view at the very first, was not long in discovering himself very conspicuously, and then commenced our hardest struggles. Without were fightings, within were fears. We were obliged to stand for hours at a time in the door of our school-room, after the bolt and bars had been forced, to defend our pupils from being dragged into the street, and all the while compelled to listen to the most horrid oaths and imprecations, varied by the vilest obscenities that language could express. What rendered these facts more peculiarly trying, was the manifest sympathy of the mind within the school-room with that of the rabble without.

"I cannot conceive of the labors of a missionary in a Pagan land as being much more arduous than that which we have experienced in the great metropolis of this highly favored nation. In looking over my diary, I find, after having been nearly two months in the field, we were obliged to call on the police to protect us from the annoyances of vagrant Romanists.

"In one of our reports, already before the public, I mentioned a fact which has been the marvel of all our visitors. I refer to the prompt and intelligent answers which the children are capable of making to questions relating to God, his attributes, word, etc. The readiness with which these children commit Scripture lessons is almost incredible. Besides the entire chapters which they have committed to memory, they will repeat from the 'Child's Scripture Catechism' and others *hundreds* of Bible verses.

"The ladies who have been connected with this enterprise from the time of its commencement until the present, speak of the change which has been produced in the demeanor of their pupils as of a great moral victory achieved. From the coarse jest and boisterous merriment in which at the first they would indulge, they have gradually settled down into something like the proprieties of life.

"Besides the articles mentioned, we have distributed some two or three dozen pairs of shoes and perhaps a dozen pair of hose. A lady of the circle of Christian Helpers made a handsome donation of little bonnets to the girls of the Sunday-school. Since June last the number of scholars in daily attendance upon our school has been on an average between 70 and 80. In the coldest weather through the winter our number has frequently run up to *one hundred* children.

FRENCH MISSIONS.

5. The Rev. P. J. Hof was commissioned several years ago to labor among the Canadian French Roman Catholics in the city of Detroit, in the State of Michigan. He has occupied his station and devoted himself with great fidelity to the work assigned to him, though in the meantime he has been subjected to many embarrassments, growing out, to a very considerable extent, of the religious views and early training of those to whom he was sent, and to whom evangelical doctrines and the duties of the Gospel had but little to charm, or to induce them to encourage him. He succeeded, however, at an early day in forming among the French people a church of *thirty-five* members in the city of Detroit, and in the country a few miles from the city he gathered a similar congregation with flattering prospects. In his late report he says:

"Though I have not kept an exact record of my meetings held, visits made, and tracts distributed, yet I do not think that I am beyond the truth, by saying that during the whole period of my remaining here I have held 1,800 religious meetings, made 20,000 visits, distributed *millions* of pages of tracts, and sold or lent 100 copies of the Holy Scriptures, especially to Romanists. But if you should ask me how many souls have been by my efforts *converted to Christ*, or how many Roman Catholics have left their church, I should say that it is a very delicate thing to affirm, while we are not *certain* that the *heart* of the sinner has been changed, and of course do not know whether we shall find him on the right hand of our blessed Savior at the day of judgment. I have had, as the present report shows, times where I heard sinners confess and regret their sins: I thought they were earnest in their consecration to Christ; but when I reflect how some have conducted towards the Missionary, I fear they may be to the Master what they were to the servant. I say this in regard to Protestants.

"As to the Roman Catholics, I have also shown that at different times my labors among them have not been in vain. There were some who boldly rejected the Popish errors. The number of such may be *fifty*, more or less. But who and what are they now? Some have left Detroit for other countries; some have joined other churches; some have died confessing their hope in Jesus Christ.

"In closing this report, I should say that in leaving Detroit for my new field where the Lord and the Board call me, I leave behind me, if not a flourishing congregation, at least a most interesting and happy Sabbath-school with *more than* 150 *children, one-third of whom belong to Roman Catholic parents.* This is the best evidence that something has been done for the benefit of the Roman Catholics. There are also pious Christians here whom I love in the most cordial manner, and from whom I have the best evidence that our hearts are united in one hope.

6. The Rev. JOSEPH L'HEREUX, who is stationed at Brandon, in the State of Vermont, and has charge of an extensive district around that town, in which many French Romanists from Canada have settled, has maintained the usual services connected with the mission, and with good results. He reports a gradual change in the views of Americans about the nature of Romanism, and a fuller and more unreserved development of its persecuting spirit, and also some encouraging facts in connection with his labors. He says:

"In the beginning of my labors in Vermont, I could scarcely find two persons of the Canadian French Roman Catholics to come and hear me. They were generally then poor, ignorant, degraded, and miserable; but now it is very different with very many of them as to worldly circumstances, and I have with them many meetings for prayer and public worship, so that in the course of the year very many attend to and receive religious instruction.

"My Sabbath-school at Brandon continues to enjoy its usual prosperity. The number of children who attend it is twenty-six. It is under the care of one of the converts—a young lady who takes much interest in it.

"The Sunday-school at Mockbridge is also continued, and prosperous and useful. The number who attend there is between thirty and forty children, besides the teachers.

"Upwards of *one hundred* Romanists within my fold have professed to see the errors of Rome, about *eighty* of whom have felt more or less solicitude about coming to Christ for salvation, though only about *twenty* seem to give decided evidence of conversion to Christ. Eighteen have become reformed from habits of intemperance.

SPANISH MISSION.

7. The mission on the Rio Grande, in Brownsville, Texas, was commenced about three years ago, with a view to benefit the Spanish (Mexican) population in that town, but with special reference, also, to the spiritual welfare of the inhabitants on the other side of the river, in the Mexican States.

Through the female seminary established in Brownsville by Miss MELINDA RANKIN, and conducted by herself and sister, the Board have engaged in educating in the principles of the Gospel, and in the ordinary branches of female learning, the daughters of indigent Mexicans who are of good talents and promise, that in due time they may return to their homes and convey to their people the knowledge of the Gospel, in which they shall have been taught, and be its special advocates in the various spheres of life which they may occupy.

The work has been carried on encouragingly. The Mexican population in the town has been visited extensively, and furnished with religious tracts and copies of the sacred Scriptures, and a Sabbath-school for the children has been opened and taught, to the benefits of which adults also have been freely admitted. Already *seventy-three* different

Mexican girls have enjoyed the benefits of that Institution, many of them having been taught to read, and all furnished with the Bible in the Spanish or English language, and in many cases with copies of it in both languages. Through the agency of this mission upwards of *five hundred* copies of the Scriptures have been put into the hands of Mexican people, besides about *seventy thousand* pages of evangelical tracts.

But here the Board have experienced one of their severest trials. The assistant Instructress, the active and devoted missionary, sister of Miss Rankin, the principal, was last autumn cut down in the midst of her labors by the yellow fever, which painful event the Board have noticed in a previous part of this Report. The mission, however, is still conducted by Miss Melinda Rankin, the surviving sister, and founder of the seminary, from whose recent report we make the following extracts, which will exhibit, in part at least, the state of the mission, its usefulness and prospects. When her sister died, Miss M. Rankin was herself at the North on account of ill health. She says :—

"I feel that I am at the post assigned me, and where God's blessing has been granted me, and, I trust, will continue to attend me. I have earnestly desired the work of instructing these Papal Mexican children in the truths of the divine word, have devoted myself to it, and wish much to have it my *exclusive* work. Previous to this, I have had several Protestant children in my school; but as they can now be instructed elsewhere, I wish to have my school made up entirely of Roman Catholic children. At present *all my pupils* are of this class, and I have nearly *thirty* in number.

"Since my return I have circulated 30 Bibles and Testaments. Of these, 20 have been passed into Mexico, besides 1,000 pages of Tracts. Opportunities are being presented of judicious circulation of Bibles and Tracts in Mexico, and I am exceedingly anxious to improve them.

"Within the three years in which I have been under the auspices of your Board, *five hundred* Bibles and Testaments have been put into the hands of the Mexican people, besides *seventy thousand* pages of Tracts. I have endeavored to 'sow beside all waters, knowing not whether this or that will prosper.' *Seventy-three* different Mexican children have been instructed in my school, the great proportion of which I have taught to read, and furnished them with the Word of God, either in the Spanish or English language, and in some instances in both languages. *Most of these pupils have received instruction in consideration of remuneration received from the Board of the* American and Foreign Christian Union.

ITALIAN MISSION.

In the early part of the year the Board recommenced their labors in behalf of the Italian population of the city of New-York and vicinity. The scattered residences of this class of citizens, their employments and habits of life, their deference to priestly authority, or, through disgust at the vices of the Papal priesthood, their infidelity and hatred of all religious teachers, render it extremely difficult to prosecute missions in their behalf to very much advantage. It is not, however, an entirely hopeless service. Mr. Philip Massard, a Missionary of the Board, has done much to convey the Gospel to some portion of this population within the year, and has met with various experiences. Some of these have been

adapted to discourage, and others to lead to hope of success and to prompt to greater diligence and activity.

The following extracts from two of his monthly reports will show the virulence of Rome's spirit against the work of evangelical missions, and the manner in which the work is done, and also its growth and prosperity.

Mr. Massard said :

"By the blessing of God, I trust I have gained the victory in the matter of going among the Italians at the Five Points, in this city. I found a great difficulty in holding meetings with them. I was for three Sabbaths driven from the place, and insulted and denounced so much as to be compelled to leave the company of those few Italians who desired to hold a meeting, and to go home very sorry and distressed.

"However, on the last Sabbath I started with a fresh spirit, praying in my heart on my way to the field of labor. As I came towards the houses of my friends, and where I was to hold the meeting, I saw my enemies waiting for me. I passed them, and turning into another street, I called at the police station-house for protection. The officers promised that they would prevent any disturbances. I then went to the house where I had held the previous meetings. On entering I found the place prepared for me. I opened the meeting with a prayer, and then gave my text, Deuteronomy, 29 : 10 : 'Ye stand this day all of you before the Lord your God.'

"As I was explaining and pressing the words upon the minds of my audience, I saw to my great sorrow that the disturbances were in a fair way of beginning again ; but the arrival of an officer soon quelled all the symptoms of uproar, and gave me encouragement to continue my service.

"I have caused some cards to be printed for distribution among the Italians, in order to gather them more conveniently together. I distribute Tracts and Bibles."

"On the fifth Sunday I felt happy, though low-spirited at first; but all became bright in the course of the day. I was pleased to welcome at our place of meeting a number of little boys and girls who came to hear the Gospel, besides *forty* men and women. I felt exceedingly rejoiced in my heart ; for over *sixty* persons united with me in prayers and Bible reading.

GERMAN MISSIONS.

The missions among the Germans have been conducted in the States of New-York, Michigan, Ohio, Kentucky, and Georgia.

The space which the foregoing extracts have occupied suggests the desirableness of brevity in the remaining portion of this part of the Report, and we will therefore give but the following statement respecting the mission conducted by the Rev. Mr. Wm. Winnes, one of our German laborers.

Mr. Winnes was appointed in 1855 to labor in the city of Cincinnati, Ohio. He entered the field assigned him, a stranger, and with no preparation among the people beforehand to facilitate his course. He immediately addressed himself to the duties specified in his commission, and was soon encouraged by the nature and variety of the results. But the beginning was small. In his first report he said :—

"A few days after my arrival I began my missionary labor, making family visits from house to house. For the first five Sabbaths I did not have a preaching-place for myself, but I preached in other churches and helped teach in Sabbath-schools."

In his last annual report, having reported the erection of a church edifice, for his people, of dimensions 40 by 70 feet, he said:—

"My congregation is increased this year from 40 to over 100 hearers on Sabbath

mornings—in the evenings from 80 to more than 100. Our Sabbath-school is also increased—often we have over 200 children present. There are 25 teachers. I have made this year over 1,850 family visits. There are now in my field 290 Roman Catholic families to which I have distributed Bibles and Testaments. I have also distributed 2,000 tracts and 40 books. I have preached this year over 190 times. From July last I have preached almost every Sabbath three times—twice in Cincinnati and once in Covington.

"My church consists of 58 members. One went out last year to preach the Gospel, and another, a young man of 22 years, is ready to study for the ministry."

Having become thus advanced and regularly organized, the congregation assumed Mr. Winnes' support last autumn. Thus in a short time is a congregation gathered, a church organized, and a house of worship erected, where, without the aid of the AMERICAN AND FOREIGN CHRISTIAN UNION, the "Man of Sin," and infidelity consequent upon his influences, would have continued to reign.

From the foregoing extracts it is obvious—

1. That Roman Catholicism is now in nature the same as it was in the dark ages of the past, or when the Reformers of the 16th century strove to deliver the church of Christ from its power.

On the part of the priesthood, and through their influence on the part of some others in their communion, there are manifested a similar disregard of spiritual religion and a disposition to magnify rites and external forms—a similar opposition to the Holy Scriptures and intolerance of everything not coincident with the Papal system of faith and practice—a similar regard for traditions, legends, false miracles, and such like, by which the multitudes of the ignorant and unthinking in a nation may be deceived—a similar *grasping after the property* of the members, to enrich the central See and enable it to perpetuate and enforce its tyranny; and all that is wanting, in order to lead to a more full and convincing exhibition than we now have of the identity, is but a change in our national and state laws and usages, by which the restraints now imposed shall be removed.

2. That it is an error to suppose missionary labors in behalf of Romanists to be, as to them, of no avail.

It is true, as many suppose, that Romanists, by their early training, and the constant influence of the priesthood and their religious ceremonial, are deeply prejudiced in favor of Romanism as comprising exclusively the way to eternal life, and against Protestantism as but the synonym of heresy most abhorrent and destructive. Those in such a state seem far removed from the hope of life. The probabilities, to the eye of reason, seem against their being benefited by any efforts that Protestants might put forth.

But facts outweigh all theories, and must control our faith. In the history of the past, the days of the Reformation, and in recent years too, facts show that the Papal mind can be approached by Gospel truth, that it is adapted to the condition and wants of Papists as really as to others, and can change and make them holy and consistent Christians notwithstanding all their antecedents. Indeed, the success of modern missions among the Papal population, conducted by the Board, and other organizations which have

entered upon them, in proportion to the means employed to extend and render them effective, is quite equal if not in advance of any that have been instituted and carried on among Protestants or Pagans.

3. That in evangelical missions to the Roman Catholic population of the United States, there is set before the various branches of the true church of Christ in this land, a work not only of great magnitude, whose just prosecution demands large resources, much energy and perseverance, but of *immense importance* to the prosperity and permanent well-being of the nation, and the interests of evangelical religion.

The aggregate of the Papal population in the country now is quite equal to that of some of the kingdoms of Europe. It is as large as was comprised by the original States when our nationality was attained. The enlightenment of such a mass is therefore not the work of a day, nor of a few individuals. It is a vast work of common concern, and all who love the Lord Jesus Christ should arise and gird themselves to it. And there should be no delay. No one should wait for his neighbor. Each should seek to do his part promptly, and thus stimulate the whole body to a vigorous activity, by which alone, under God, the end may be hoped to be achieved.

VOLUNTARY LABORERS.

Nor would the Board omit to acknowledge with sincere thankfulness their reception and high appreciation of aid through the labors and charities of many ladies and gentlemen who, in various cities and towns, have identified themselves with their work, especially in connection with the Week-day, Sunday, and Industrial Schools which have been established at various mission stations.

These friends spend a large part of every Sabbath in teaching the children, youth, and also adults of Papal connections, (who assemble at the schools,) to read, together with the great facts and principles of revealed religion in which they had been hitherto untaught, and who otherwise would have remained in ignorance. Many of the ladies especially devote portions of days during the week to the exercises connected with "Sewing" and "Industrial Schools," by which many hundreds of ignorant and untaught little girls are brought forward and greatly improved in manners and morals, and are instructed in those things which are designed to implant in them a proper self-respect, and to encourage them to industry and the cultivation of those qualities of heart and life which may render them personally happy and useful members of society. Besides devoting time and much labor, these friends have contributed generously of their funds to supply the things needed for the usefulness and prosperity of these schools. May the Lord requite them for their kindness, and they find it agreeable to continue in the service in which their instrumentality has done so much for the welfare of the neglected, and, through them, for the cause of morality and religion.

FOREIGN FIELD.

We will begin in our own hemisphere, with

CANADA.

From the recent reports received from the French Canadian Missionary Society at Montreal, through which

the AMERICAN AND FOREIGN CHRISTIAN UNION participates in the work of evangelization in that part of our continent, the Board are happy to be able to state that the cause of evangelical religion is gaining increased influence over the Papal population of the provinces of Canada. The number of Missionaries engaged in the mission under the direction of that Society is 25, besides the converts and pupils of Pointe Aux Trembles, who occasionally are employed in tours of colportage. Besides the school at Pointe Aux Trembles, which is attended by about 120 pupils, who are chiefly the children of Roman Catholic parents, and who receive instruction in the principles of evangelical religion daily, *four* schools are sustained at other stations which have comprised 160 additional children.

HAYTI.

The Rev. Mr. WARING, who is in charge of the mission, resides now at Cape Haytien, where he has been for two years past, and from which point it is more convenient to make missionary tours to different parts of the island than from Don Don, in the north, where he was at first located.

The mission since its establishment has enjoyed an encouraging degree of favor, though at times it has felt the pressure of Rome's persecuting power. Since, however, the interference of our National Government to protect the rights of Mr. Waring, who is an American citizen, there has been but little interference with his operations as a minister of the Gospel, and the influence of the truth has very considerably increased.

There are now on the island, at as many different places, *six small evangelical churches*, with as many native helpers, who do much to spread the light of the Gospel in the dark and degraded places where previously the "Man of Sin" had reigned.

MEXICO, MATAMORAS, AND VERA CRUZ.

The Board have not been indifferent to the moral and religious necessities of the Republic of Mexico.

From the female seminary established at Brownsville, in Texas, on the Rio Grande, opposite Matamoras, by Miss MELINDA RANKIN, and to which, for the ultimate welfare of Mexico especially, the patronage of the Board to a certain degree has been extended, a valuable influence has gone over the river into the Mexican frontier, at least to Matamoras and vicinity.

Already no less than *seventy-three* Mexican girls of good abilities, but of indigent parents, have enjoyed the benefits of that seminary, where female youth are thoroughly taught the facts and principles of the Gospel as well as science and literature. When the course of study is completed, the young ladies return to their homes furnished with the Bible in the Spanish or English language, and in many cases in both languages. From their influence much good in behalf of a pure Christianity is confidently hoped.

The Board have annually a class of not less than *twenty* Mexican young girls thus in training in that seminary, destined to return to the towns or places whence they came.

CHILI, SOUTH AMERICA.

The Rev. DAVID TRUMBULL, who several years ago was sent to Valparaiso to found a mission, and open

the way for the introduction of a pure Christianity into the South American territories on the Pacific coast, continues his relations to the Board, though he derives no support from the treasury at present for the prosecution of his work.

That mission, under the judicious and persevering labors of the Rev. Mr. Trumbull and his excellent wife, has risen to self-sustaining power and become the means of great good—a centre from which the Board may operate outward to advantage. A church has been gathered, a church edifice erected, a Sabbath-school maintained, and all the means of grace ordinarily connected with Christian churches have come to be enjoyed by the people there. In the present state of things there is much reason for gratitude to the great Head of the church, and the Board can but regard the openings for missionary effort in connection with Valparaiso, as providential indications to them to go forward and supply additional laborers.

IRELAND.

The same general state of things in regard to the work of evangelization which was noticed in the last Report, continues to mark this remarkable island. Various religious denominations are engaged in propagating the Gospel through the agency of colporteurs, evangelists, Bible-readers, and school-teachers; and under the direction of the superior Papal officials, vigorous efforts are put forth to resist it, and to maintain the long-held supremacy over the masses of the people.

The Rev. Dr. HEATHER, the Corresponding Secretary of the committee at Dublin, in a letter addressed to the Board says:

"With *you* the population is almost all Protestant, but in the most of *our* districts we have exactly the reverse. *You* have free, fearless, open-day conversations on all current subjects. *You* have no dread of priestly tyranny, in the altar denunciations and their following terrors. With *you* Popery is couchant, passive, and comparatively tolerant. *In our districts the opposite is the case.*"

Mr. G. B. BRADSHAW, one of the Missionaries in Galway, (a University graduate,) writing to the Board under date of April 1st, 1859, says:

"The vigilance and jealousy of Rome are fearfully on the increase here, and everything that the combined efforts of Popish officials, bishops, priests, monks, friars, nuns, and 'Sisters of Mercy,' together with a band of *newly arrived* Jesuits and 'Redemptorist Fathers' can do to poison the minds of their poor benighted dupes against our work, and the work of kindred Societies in this locality, has been and continues to be perpetuated, no matter how vile the means employed. Add to all this the fact, that Popish journalism has never ceased to excite the community to as much intolerance as the people can venture to practice with impunity,—and there is very great latitude allowed them here,—and some idea may then be formed of the social and moral state of the 'Citie of the Tribes,' and of the difficulties to be faced by those who seek to ameliorate, by scriptural means, her unhappy and degraded condition."

Mr. J. MORRISON, who labors under the direction of the committee, says:

"The district in which I labor is 25 miles long and 6 miles broad. My labors in connection with the Society commenced in March, 1857. In the two past years I have held 600 meetings, at which I have addressed about 18,000 people, visited more than 2,000 families, distributed 1,500 tracts, and I have good reason to believe that about *one hundred* souls have been converted to God."

WESTERN OR AZORES ISLANDS.

The following extract from a recent letter from the Missionary will show the extreme bigotry and oppression of the Romish church. He says:

"I take this opportunity to write to you of the present prospect for laboring among the Azores islands. Since my arrival I have been on the islands of Terceira, St. George, St. Michaels, and Pico, to inform myself of the openings for the work of the Lord, which information I could not obtain otherwise.

"There is at St. Michael a Protestant church the only one on the islands, whose chaplain is the Rev. W. H. Brant, who has been on the island some thirty years. Mr. B. was in the habit of having Bibles sent to him from the British and Foreign Bible Society of *Pereira de Figueiredo's* translation, (which has been the most acceptable to the Portuguese nation,) giving and selling them to the people, and even supplying the schools on the island. But the Roman Catholic church, taking alarm at it, had them collected and detained, making for an excuse that they were 'immoral books,' with 'Protestant errors,' and without the 'notes of the church.' This was about the time of the revival on the island of Madeira. From that time books printed by Protestants have not been allowed to pass the custom-house. Mr. Brant has a box of New Testaments in the custom-house at St. Michaels which he cannot take out to his house nor send to the Society again. He has told me that the same has happened to Mr. John Wilby, agent to the above Society in Lisbon; but I am not able to inform you whether they are detained by the order of Government or of 'the church.' They pretend to say that religion is tolerated. The officers who detain them simply say that they have the power to detain them, and what is done as law on one island is done on all of the rest. There is no regulation about Bibles. *It all appears to be in the power of the priests.* A few years ago the above translation, printed by the same Society, was examined by the best Portuguese scholars and authors, and allowed to pass as the true Word of God, and now it is declared by the same authors to be Protestant errors!

"It is of no use for you to send to me any books under the present order of things, for they will be lost in the custom-houses. I am at a stand-still for the want of Bibles or books of truth. Had I such books to distribute, they would speak for themselves; but without such books it is hazardous to oppose ignorance and superstition. The books to be had on those islands are only such as are made to confirm the commandments of men and not of God. The people are taught that their catechism and a few other little books concerning the worship of Mary and saints are the true word of God! Even many of the priests believe it, for I have conversed with some who are not blessed with or have a copy of the Holy Bible!"

SWEDEN.

The Board have for several years contributed to the support of two most excellent men, the Rev. C. O. Rosenius, and Mr. A. Ahnfelt. Mr. Rosenius has labored in Stockholm as a preacher, and gathered an interesting and growing evangelical congregation, and conducted a religious newspaper, entitled *The Pietest.*

Mr. Ahnfelt has acted as an itinerant missionary, made many journeys through the country, and preached to large audiences of the peasant and other population. The growth of evangelical feeling in the kingdom has manifested itself in the formation of an effective Society for the propagation of evangelical truth, and it has met with patronage and success that have astonished its founders.

BELGIUM.

In this stronghold of the "Man of Sin"—one of the most intensely Roman Catholic countries of Europe—the Lord continues to plead his cause with wonderful power.

The following extracts from a recent letter of the Rev. L. ANET, Secretary of the Evangelical Society, give a cheering view of the state of things there in regard to the work of evangelization. Churches are rising and schools are being opened; conversions to Christ are numerous, and large audiences attend upon the meetings held by evangelists and the Protestant pastors, where Romanism formerly triumphed and excluded every interest but its own. Is not this clearly the work of the Lord? With what earnestness and liberality should Protestant Christians cherish it? Now is evidently the time to work for and favor it.

Mr. Anet says:

"Perhaps I shall interest you by a brief recital of a tour I have recently taken in company with a deputation which the 'Foreign Aid Society' was pleased to send to us. The first day these gentlemen passed in Brussels was employed in obtaining information respecting our schools, our churches, and the book-shop we have in this city.

"On the second day we visited Liege. It was Thursday,—a meeting had been announced on the preceding Sunday. When we repaired to the assembly at seven o'clock in the evening, the place was literally packed; the vestry, the aisles, the approaches to the stairs, were thronged with people obliged to remain standing for want of space and seats. We were told that twice on every Sunday similar congregations assembled. All these hearers have belonged, or still belong, to the church of Rome.

"Early on the next day we set out for Nessouraux, a village situated some leagues from Liege, on the line of the Cologne railway, amidst the picturesque scenery of the valley of the Vesdre. *Twelve years ago not a single Protestant Christian was to be found in those parts*, and few persons there had ever heard of the Gospel. We there found a very convenient building, excellently situated, comprising a pretty chapel with seats for 150 or 200 hearers, a school-room, a residence for the pastor and one for the school-mistress, with a garden and meadow adjoining. The council of the church has purchased and appropriated these premises for the sum of £480.

"From Nessouraux we next journeyed to Lize-Seraing. Seraing, situated on the banks of the Meuse in ascending it towards Namur, is scarcely five English miles from Liege.

"More than 400 persons belong to the congregation which, by the grace of God, we have assembled, and all have come out from Romanism except the pastor's wife.

"Two pastors are resident at Charleroi. They have presided at about 500 meetings in twelve months. A third pastor, living a league from the town, supplies *three* chapels. A fourth pastor resides about five leagues from the Centre: he has also some places of worship to supply. We have in this part of the country three great schools, four schoolmasters, and two depots of Bibles and religious publications.

"Less than seventeen years ago there was nothing, absolutely nothing, *excepting eight Protestants* speaking French, all indifferent and worldly.

SWITZERLAND.

The long-continued hostility of Rome to the Protestant portions of the Swiss Confederation has suffered no visible abatement during the year past. The advance of the Papal in-

terests in France and Austria has rather tended to stimulate her zeal and encourage her spirit of aggression. She claims a large share of the population as members of her fold; and through them who are within, in addition to those who are without, she has the power, to a large extent, to carry forward her plans for annoyance and conquest.

But the Protestant portion of the population has well learned her spirit and aims, and the churches have addressed themselves to the work of protecting the interests of evangelical religion, and of extending their benefits to the perishing population around them, with commendable zeal and perseverance. The "Evangelical Society," located at Geneva, one of the principal cities of the Republic, and which was rendered famous by being the residence of Calvin, one of the chief celebrities of the world-renowned Reformation, is the prominent agency through which they have brought their influence to bear upon the undertaking.

From small beginnings in 1831, a little more than a quarter of a century ago, that Society has become quite considerable in its resources and operations. Its geographical position in relation to Papal territory and access to points of importance, render its support extremely desirable and invest it with rare power for usefulness.

Besides its own proper resources, gathered within the limits of Switzerland, there flow into its treasury, to some extent, funds from Belgium, Holland, France, England, Scotland, and America, to be devoted to the work of evangelization, which is now caried on by the Society at about twenty-five different stations. Those stations are in Switzerland, Italy, (Savoy,) Belgium, France, and Algeria. The laborers employed, at the last report, were about *thirty-five* in number.

PIEDMONT.

Those world-renowned Christians, the Waldenses, who occupy a portion of Piedmont, continue to prosecute the work of evangelization in their own territory and also beyond it. Under the liberal policy of the Sardinian Government, they are enjoying greater liberty than formerly, and are making greater advances in their missionary and other interests. The fewness of their numbers, the smallness of their territory, and the general poverty of the people, constrain them to operate in comparatively a small way. But the devotion which they manifest to the cause of the Savior, the fidelity with which they adhere to the Gospel in its simplicity and purity, and the self-denial they endure for the sake of promoting its general diffusion, endear them to the people of God, and inspire strong confidence in them as helpers in the work of the evangelization of the Papal population around them.

They claim that their entire numbers are 24,000. They have 15 churches and 15 pastors, a college at Turin with 9 professors, (of whom 7 are ministers,) and 100 students, some of whom have given up Romanism and give evidence of conversion to Christ.

They have engaged with much zeal in publishing tracts and religious books, and have established a depository at Turin, from which they have issued in the French and Italian languages a great amount of evan-

gelical reading-matter. In nine months of the past year they issued 2,539,000 pages. Their missionary force for the conversion of Romanists, consists of 9 ministers, 3 evangelists, (not ordained,) 6 school-masters, 3 tutors, and several colporteurs. At some of the stations they have met with violent opposition from Romanists, but they have not been turned from their course. Much attention has been given to the children, and day and Sunday schools are numerous and in a flourishing condition.

FRANCE.

To the French empire the attention of the Board, in its work of evangelization, has been turned with the deepest concern. Its immense population, its vast material resources, its central position, its political importance, have all marked it as an object of special interest to the philanthropist and Christian. The tendency, of late, to intolerance, the manifest growth of priestly power, and the narrowing of the limits of religious liberty, were viewed with grief and alarm. The friends of evangelical liberty within its domain were also alarmed. But a brighter scene has opened, and new hopes are entertained for the prosperity of the cause of a pure Christianity. The recent decree of the Government issued the 19th of March last, in respect to opening new places of worship, is among the most favorable of events. Concerning it a Missionary writes:

"Heretofore the opening of a place of worship, or the holding of an assembly of more than *twenty* persons for any purpose, without the previous authorization of the police, has been forbidden by the common law, and was an offense which the tribunals were obliged to visit with punishment. The consequence has been, that in many neighborhoods the Protestants have been prevented from holding meetings and opening places of worship by the petty jealousy or opposition of the mayors or prefects; and when they have ventured to meet in secret without legal permission, they have been seized and imprisoned for the offense. The progress of Protestantism has thus been very much hindered, and the laws of France concerning freedom of worship have been practically annulled.

"The Government has put an end to this state of things. Henceforth applications for opening new places of worship are to be decided upon, not by the mayor of the commune, nor by the prefect of the department, nor even by the minister of the interior, but by the council of State and an imperial decree. In this respect all churches and sects are placed on the same footing, and, beyond doubt, a rigid impartiality will be exercised. Of this the dominant church can hardly complain, and more than this the others could not ask. A practical difficulty of much importance is thus solved, and the friends of Protestanism may expect to see blessed results in France. The adherents of the true faith will be encouraged to put forth more zealous efforts, and places will be opened wherever they are really needed for the preaching of an unadulterated Gospel and the spiritual worship of God."

EVANGELICAL SOCIETY OF FRANCE.

Notwithstanding the serious embarrassments created by the Papal party during the year, whereby assemblies met for worship have been broken up, schools in some places have been disbanded and scattered, chapels have been closed, evangelists and others have been fined and imprisoned; the managers of the Evangelical Society have gone forward in their labors, and, by the Divine favor have accomplished a work of great importance.

Although the number of churches which seceded a few years since from

the "Reformed Church" and established the "Evangelical Society" is small, and the membership are comparatively poor, (the churches being scarcely twenty in number,) it is believed that this is the largest missionary association in the country, and that its labors and their results in behalf of religious liberty and the propagation of the Gospel are not surpassed, if equaled, by any other institution of like nature in the empire.

The Society has under its care *twenty* stations in *seven* different departments. It has *nine* churches, *ten* pastors, *four* evangelists, *six* Bible-readers, *seventeen* schools, and *twenty-three* teachers. These establishments and laborers effect a great deal. Some of the pastors and all of the evangelists and Bible-readers itinerate, or go from house to house in the performance of their service, and even some of the teachers pursue the same method.

At *five* of the stations the churches, and at *eight* of the stations the schools, have been closed by the local authorities; but under the recent decree alluded to they will probably soon be opened, if they have not been already. It would afford the Board much pleasure greatly to augment its aid to this excellent Society, and they hope to do it hereafter. . . .

THE COMMITTEE OF EVANGELIZATION OF THE EVANGELICAL CHURCH OF LYONS.

The Evangelical Church at Lyons comprises a district of considerable extent, several places of worship in the city and villages in the vicinity, and in its membership upwards of *six hundred* persons. At the time of its last Annual Report there were computed to be at least *twenty-five hundred* hearers in attendance at the various places of worship, and their missionary force consisted of *seventeen* ministers, evangelists, and teachers.

The commercial embarrassments which greatly affected the country during the latter part of the year preceding the one which has just closed, also affected the interests of the Committee at Lyons. But the members put forth increased exertions, and continued the operations in which they had engaged, and which they could not suspend without serious detriment to the interests involved. During the year past they have still gone on; and though at times extremely tried by the various adverse influences which surround them, they have been encouraged by the fruits of their labor.

The new place of worship in the city, which was greatly needed and which has been completed, has been to them not only a means of increasing their audiences, but, in their own language, "a great source of spiritual blessings." In regard to their operations in general and their results, the committee say:

"We bless the Lord that he does not absolutely refuse to us those precious encouragements which tend so much to strengthen our faith. The admissions during the past year have not been inconsiderable, and they have been valuable ones. Our weekly schools, our Hall of Retreats, (Salle D'Asile,) our school for adults, are steadily progressing. We may say as much of our Sunday-schools. . . . Our Infirmary has almost always as many invalids as it can receive. . . . . The work undertaken among the soldiers is continued with success. Special writings, as well as the New Testament, are received with gladness and bear a rich harvest of fruit. . . . . The trial undergone by our friends at Sain Belle is daily mitigated.

They meet as formerly, and in the peaceful exercise of their worship. . . . Some months ago a Sunday-school was established there under the auspices of our evangelists. Tarare is always supplied by the alternating clergyman, Rev. Mr. Chaspiot, and one of our brothers of Lyons. For nearly three months Pastor Dadre has been installed at Villefranche, where his labor begins to be blest. About *seventy* families in Villefranche itself are more or less accessible to the Gospel. The field of labor of our brother extends beyond the limits of the city, comprising a circuit of nearly nine miles. Our two schools prosper under the direction of Mr. and Mrs. Maillet. We can number about *forty* pupils. The Sunday-school is likewise increasing. One of our brothers continues to devote one day each week to the evangelization of Trivoux and its vicinity."

Besides these Societies, the Board have within the past year aided the station in Poitou, some forty or fifty miles from Paris, under the care of the Rev. Edward Verrue. Mr. Verrue has been very successful in establishing schools, meetings for prayer, and religious instruction, and in promoting all the interests of evangelical religion. An interesting and full report of this station is published in the Magazine for May of the current year.

THE AMERICAN CHAPEL IN PARIS.

The chapel for the use and benefit of those Americans who may visit or temporarily reside in Paris, which has occupied a large share of the care and efforts of the Board for the last two years, has been completed within the year just closed. It was publicly and with appropriate ceremonies dedicated to the worship of God on the second day of May last, in the presence of a large, intelligent, and highly respectable audience. Since that date religious service has been maintained in it regularly by the chaplain, the Rev. R. H. Seeley, with many interesting and highly important results.

As a religious establishment, in its peculiar position and relations it must be regarded as an object of no ordinary interest, not only to American citizens, who when visiting the European continent may find in it a spiritual home, but to all the friends of evangelical religion in every portion of the world. It was not designed to interfere (nor will it) with the civil government nor with the political affairs of the nation ; but it will take a deep and abiding interest in matters of evangelical nature, proclaim the Gospel in its purity to the numerous Americans who may be in Paris, and whose pious influence it is hoped will diffuse itself through many a French circle, while it will be a bond of union between the churches of our land and the Protestant organizations of the French empire, and lead to the extension of the Redeemer's kingdom both here and there.

With these bearings, the importance and value of the chapel in the French metropolis can scarcely be overrated. And though engagement in its erection constrained a diminution of aid temporarily at some stations last year, the Board are pursuaded that the establishment of the chapel was demanded by the necessities of the case, and that it will eventually prove of the greatest benefit to the cause they seek to promote.

The chapel is situated in the Rue de Berri, an interesting and growing part of the city, and which in time must be densely populated. The property is now estimated to be worth about *fifty thousand* dollars. The title vests in the Board of Directors.

It is believed that the chapel will hereafter be entirely self-sustaining.

CONSTANTINOPLE.

In the early part of the last autumn the Board were made acquainted with the fact, that about *forty thousand* Roman Catholics, who were in the vicinity of Constantinople, were in circumstances to warrant the hope of great usefulness among them by the introduction of a teacher to collect and instruct their children in a common school.

Having secured the co-operation of the Rev. Dr. H. G. O. Dwight, resident in or near that city, to whose agency, indeed, they were indebted for the first intimation of the state of things among the Romanists there, and the desirableness of improving the present opportunity for introducing a service among them that might eventually be productive of greater things, the Board appointed a Mr. Costabel, a man of eminent piety and known ability, who was highly recommended to them, and who was then on the ground to labor among that people as a missionary, with special reference to the instruction of their children. Mr. Costabel commenced his labors in the month of November last, and has prosecuted them since with encouraging success.

From the Rev. Dr. Dwight, who, with other members of the Association of Missionaries in that vicinity, has consented to exercise a supervision of the school in behalf of the Board, encouraging communications have been received in relation to its usefulness.

The Board look to that school with great interest. It may be the commencement of a work whose good influences shall not stop upon the immediate recipients, but extend far eastward, where the corruptions of the Roman apostasy have spread their deadly influence over vast multitudes, and in whose behalf, as yet, the evangelical churches have scarcely begun to labor.

From the foregoing review of the operations of the year we gather the following

SUMMARY.

In the Home Field the number of laborers employed the whole or part of the year is SIXTY-THREE. They are of native and foreign birth, of *seven* different nationalities, and of *nine* religious denominations. The service rendered has been extended to twenty States, including Eastern, Western, Northern, and Southern divisions of our country.

The Board have commenced to labor within the year at *eight* new stations, *two* of which are among Irish, *four* the German, *one* the Italian and *one* the French Romanists.

The number of children reported as gathered into the schools—Sunday, industrial, and week-day—is 4,186; an *advance* of 1,240 on the number reported the previous year. Besides these, many have been sent into denominational schools, of which exact returns have not been made.

The aggregate number of children and youth which have been reported to this date as brought under evangelical influences and training by the Society is upwards of *fourteen thousand two hundred and fifty.*

The number of teachers, male and female, reported as connected with the various schools is 375, an *advance* of upwards of 70 upon the number mentioned in the last Report, and who, with other laborers connected with

the Society, make a force of 438 persons endeavoring to counteract the influence of the Papacy in our land.

The number of sermons and addresses delivered to Roman Catholics, and of personal visits to families and individuals in reference to their religious interests, so far as reported, is 38,933. The number thus addressed is computed to be not far from *fifty* thousand.

The number of Romanists intellectually convinced of the errors of Romanism, and of its utter insufficiency as a system of religion, is large. Of these, 257 have ventured to avow their convictions to the Missionaries; 207 others fearing the power of the priests, like Nicodemus have come to them *secretly* to inquire concerning the way of salvation; while 154 others have given credible evidence of conversion to Christ. Thus more than 600 individuals last year, through the labors performed, have in this regard been much benefited, and have been brought "nigh to the kingdom," if the entire number has not been gathered within its sacred enclosures.

Two congregations, gathered under the influences of the Board among the Germans—one in the city of New-York and the other in the city of Cincinnati, Ohio, having a joint membership of 279 individuals in communion, have within the year (one in July and the other in September last) assumed the support of their pastors respectively, and relieved the Board of their responsibility in that respect.

Two *new* congregations, German and French, in Michigan, (at Mount Clemens and Royal Lock,) have been collected, and now have the stated service of a missionary, who preaches in the German, French, and English tongues.

The total number of converts to Christ from the ranks of the Papists, thus far reported to the office, is 1,404. There are others besides, whose numbers have not been reported.

The amount of reading-matter distributed during the year is equivalent to about *six and a half millions* of octavo pages.

The number of sermons and addresses delivered in various parts of the country, in cities, towns, and rural districts, before Protestant ecclesiastical bodies, Sunday-schools, students in colleges and theological seminaries, assemblies in churches on Sabbath-days, and elsewhere, and at other times, to diffuse information and arouse the people to suitable efforts in behalf of the great ends sought to be promoted by the Society, is 1,656, whose value to the welfare of souls and the interests of the nation eternity alone will fully disclose.

In the Foreign Field the work of the Board is conducted through local organizations and by independent missions. These are established both in the western and eastern hemispheres.

The number of pastors, evangelists, Bible-readers, teachers, colporteurs, and other laborers connected with "Missionary Societies" or "Committees of Evangelization" on the Foreign Field with which the Board co-operates, (by granting subsidies designed to pay some part of their support, publishing and distributing information, or otherwise promoting the cause,) together with those laborers in different parts of thesame field who hold a more direct connection with the Board, is *two hundred and five.*

Through the instrumentality of these laborers immense numbers of Romanists in Papal lands have been addressed on the subject of their salvation; very many *thousands* of children have been gathered into schools and taught the facts and truths of a pure Christianity; school-houses, chapels, and church edifices have been erected, the domain of religious liberty has been extended, evangelical religion has been revived and strengthened, and large numbers have been spiritually greatly benefited.

When contemplating these things,—and some parts of them as occurring in lands where *thirty* years ago there was scarcely an evangelical preacher, or any to testify openly against the corruptions of Rome, and to seek to bring men back to a pure Gospel,—the Board are ready to exclaim with devout gratitude, "What hath God wrought!" Though many more laborers are needed, and must be thrust into the field before the work can be completed, yet the presence of such a number of organizations, with their officers and missionaries, placed as they are, and given such varied and precious rewards for their toils as have appeared in this Report, are not only gratifying, but give strong assurance of the Divine approval of the service rendered, and that the end sought by the Society, and those who labor in connection with it, will be ultimately attained.

The Board, therefore, in conclusion, animated by the scenes now witnessed in the Home and Foreign Fields, foreshadowing the triumphs of truth over the corruptions and errors of the Papacy, and the consequent speedy subjugation of the Pagan and Mahommedan portions of the earth to Christ, earnestly yet respectfully call upon their brethren and all the friends of a pure and evangelical Christianity to come up to the help of the Society, during the year upon which it has just entered, with renewed zeal and augmented energy.

☞ We trust that our friends will read the foregoing matter, taken from the Annual Report, with care. There is much in the Home and Foreign Department to excite the devoutest gratitude, and to encourage to greater exertions in the sacred cause. May we not hope for increased support this year?

☞ Book Notices—Deferred; will appear in next Number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1859.

New-Hampshire.

Nelson. Cong'l Ch. and Soc'y. per N. Rand, in part of L. M. for Dea. G. Griffin,	13 41
Manchester. Dea. D. Mack, $10; Dan'l. H. Mack, $10,	20 00
Rindge. Mrs. J. Converse,	3 00

Vermont.

Newbury. Congregational Church.	25 00
Castleton. Cong'l Soc'y, per C. M. Willard, Treas.	62 84

Massachusetts.

Pittsfield. Rev. Dr. Todd's Church, add.	5 00
Southfield. Lorrin Smith,	3 00
Southbridge. Jairus Putney,	4 00
Williamstown. Prof. P. A. Chadbourne,	125 00
Chicopee. Sally G. Cochran,	1 00
" 3d Cong'l Society, in part of L. M. for Gamaliel Marsh,	8 32
Belchertown. Cong'l Ch. and Soc'y, to make Amasa Towne a L. M.	55 00
Williamsburgh. Cong'l Ch. to make Dea. Henry Stearns a L. M.	53 00
Monson. Cong'l Ch. to make Geo. F. Morris a L. M.	42 83
West-Springfield. Cong'l Ch., a balance.	16 00
Richmond. Cong'l Ch., in part of L. M. for Rev. C. S. Renshaw,	15 60
Dorchester Village. Cong'l. Ch. in full to make Rev. T. T. Munger a L. M.	12 00
Chelsea. Plymouth Ch. to make Rev. Edwin H. Nevin a L. M.	36 54
Winchester. Congregational Church, bal.	2 00

New-Bedford. North Church, . . . 20 00
Milton. Evangelical Congregational Church, 9 00
Taunton. Trinity Cong'l Church, to make James E. Wilbur a L. M. . . 50 62
Mansfield. Congregational Church, . . . 7 00
Fair-Haven. 1st Congregational Church, . 30 25
Boston. Mt. Vernon Church, a balance, . 1 00
" Essex-st. Church, a balance, . . 5 00
" Dividend on Perry Trust Fund, . 175 00

RHODE-ISLAND.

Providence. Richmond-street Church, . 75 88
" Free Evangelical Church, in part, 5 50
" Beneficent Church, in part of Dea. Joshua Chapin, $50; in full of L. M. for Miss O. C. Marcy and Miss M. A. Stevens; Benjamin Hoppin, $10; Jona. Angel $12, in full of his L. M.; J. B. Nichols $30, for L. M. . . . 102 00
Westerly. For the Paris Chapel, Mrs. S. D. Morse, $5; N. F. Dixon, $5; R. Babcock, $5; O. M. Stillman, $3, 18 00

CONNECTICUT.

Danbury. N. Wildman, $5; E. F. Hoyt, $5; Crosby, Hoyt & Co., $5; Rev. S. G. Coe, $3; R. Hoyt, $3; J. B. Weed, $2; S. Stebbins, $2; J. Armstrong, $2; H. Benedict, $2, for Paris Chapel, . . . 29 00
Bridgeport. Ira Sherman, Mrs. S. Sterling, Mrs. E. Porter, each $10; J. E. Beach, C. Spooner, each $5; R. B. Lacy, $3; S. B. Jones, $2; Cash, $3 50, for Paris Chapel. 48 50
Waterbury. A. Benedict, $10; G. Kendrick, $5; J. D. Doty, $3; E. Scoville, $2; Cash, $3, for Paris Chapel, . . . 23 00
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Mystic River. For the Paris Chapel, W. G. Smith, $3; J. Randall, $2; S. B. Randall, $2; A. C. Tift, $1 50; W. C. Potter, 75c., . 9 20

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Johnstown. Presb. Ch. Rev. J. P. Fisher, . 5 00
New-York City. 4th Avenue Presb. Church per Dr. Post, . . 191 95
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" Rev. Dr. Patton, per Mrs. Iveson, ... 10 00
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" Rev. Bishop Janes, for the Paris Chapel, . . . 5 00
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Esopus. North Reformed Dutch Church, per Rev. L. C. Van Dyck, . . . 5 00
Albany. 1st Congregational Church, per Wm. Gould, Treasurer, . . . 60 13
Maspeth. A Friend, ... 25 00
New-Paltz Landing. F. Liebensn, . . 1 00
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West Farms. Reformed Dutch Church, . . 1 50

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Caldwell. Presb. Church, per John Provost, 21 50
Cape Island. Bapt. Ch. per Rev. L. Brewster, 1 50

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" Methodist Episcopal Church, 7 88
Philadelphia. Miss'y Soc. of 1st Independent Ch. Broad-st. for F. E. Soc'y, 30 00
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Rising Sun. Methodist Episcopal Church, . 5 20
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